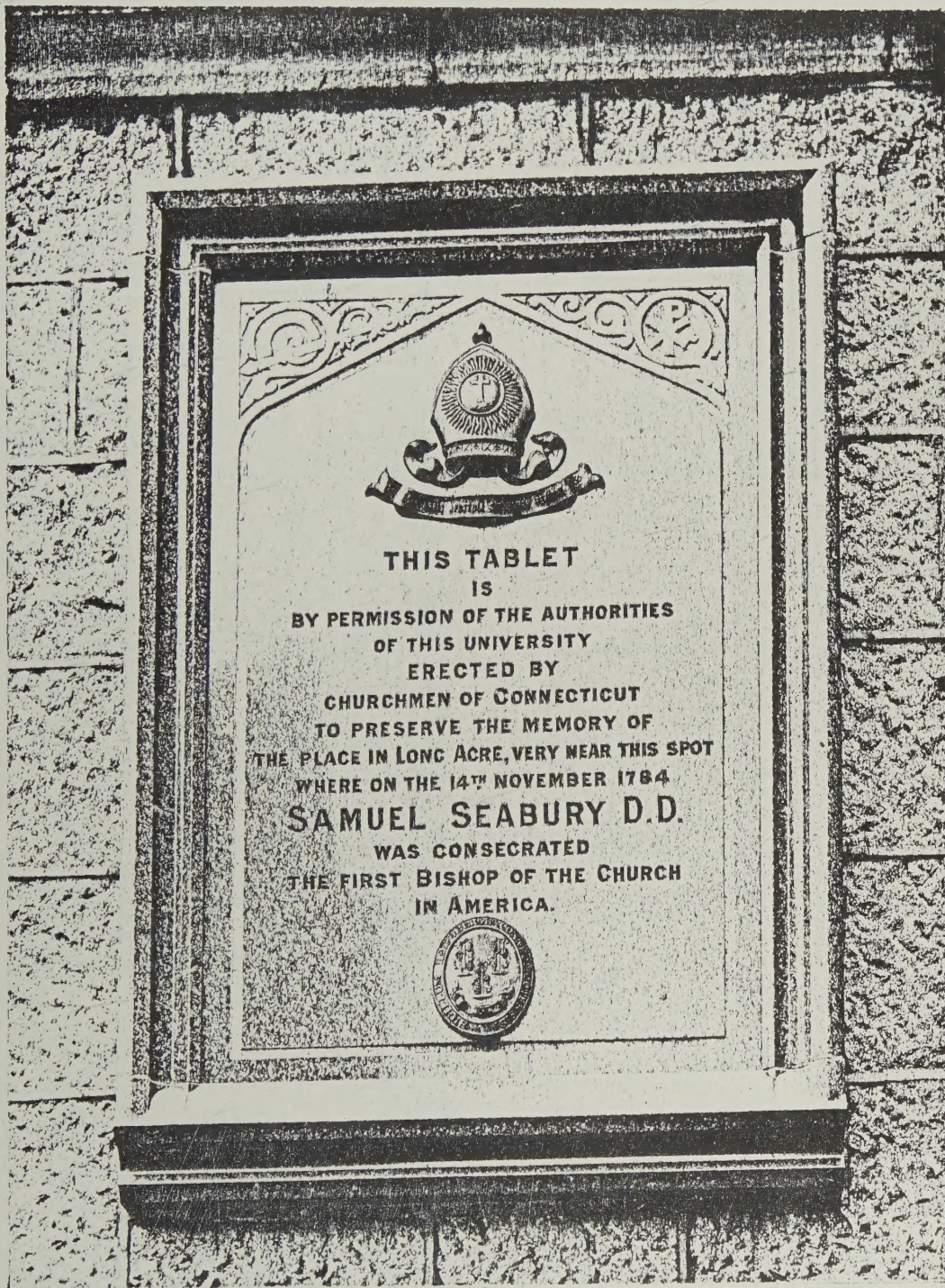


The Historiographer *of the Episcopal Diocese of Connecticut*

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Sept., 1957



Window, Trinity Church, Washington, Pa.

Designed by Henry Hunt Studios,



The second panel illustrates the founding of the Jamestown colony, 350th anniversary of which is currently being observed. The kneeling figure with the chalice is the colony's chaplain, the Rev. Robert Hunt.

The third panel shows the consecration of the Rt. Rev. Samuel Seabury as the first Bishop of the American Church.

The bottom panel illustrates the first General Convention at which the Rt. Rev. William White, first Presiding Bishop officiated.

SAMUEL, by divine permission, Bishop of the Episcopal Church in the State of Connecticut, to the Clergy of the said Church, GREETING.

IT having pleased Almighty GOD, that the late British Colony of Connecticut should become a free, sovereign and independent State, as it now is, some alterations in the Liturgy and Offices of our Church are necessary to be made, to accommodate them to the civil Constitution of the country in which we live; for the peace, security and prosperity of which, both as good subjects and faithful Christians, it is our duty constantly to pray—WE, the Bishop aforesaid, have thought fit, by and with the advice and assistance of such of our Clergy as we have had opportunity of consulting, to issue this *Injunction*, hereby authorising and requiring You, and every one of You, the Presbyters and Deacons of the Church above mentioned, in the celebration of Divine Service, to make the following alterations in the Liturgy and Offices of our Church, *videlicet*.

I. In the suffrages after the Creed, in morning and evening Prayer, instead of *O Lord save the King*, You are to read, *O Lord save the Church*; to which the congregation are to make the accustomed response, *And mercifully hear us*, &c.

II. The prayer for the King, in the morning and evening service, to be left out; and the prayer for the Royal Family to be thus altered; *Almighty God, the fountain of all goodness, we humbly beseech thee to bless the Governor and Rulers of this State; endue them with thy Holy Spirit;—and so on as it now stands.*

III. In the Litany the 15, 16, 17, 18th petitions to be omitted, and the petition for Bishops, Priests, and Deacons, immediately to follow that for the universal Church. The 20, and 21st petitions to be thus read, *That it may please thee to endue the Governor and Rulers of this State, with grace, wisdom and understanding. That it may please thee to bless and keep the Judges and inferior Magistrates, giving them grace to execute justice and to maintain truth. To both which the usual response—We beseech thee to hear us, good Lord,—is to be made by the congregation.*

IV. In the prayer for the whole state of Christ's Church, the part relating to Rulers and Ministers to be thus altered—*We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and grant that they, and all that are put in authority, may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may—*—and so on, as it now stands.

V. The prayers for the King that stand before the Nicene Creed in the Communion service, to be omitted.

VI. In the answer in the Catechism to the question—*What is thy duty towards thy neighbour?* for—*to honor and obey the King*—substitute, *to honor and obey my civil Rulers, to submit myself, &c.*

VII. That during every session of the Great and General Court, or Assembly, you do use the following collect, in its proper place, both in morning and evening prayer.

Most gracious God, we humbly beseech thee, as for this State in general, so especially for the great and general Court at this time assembled: That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy church, the safety, honor, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole church, we humbly beg in the name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

VIII. That you discontinue the observance of the fifth of November, the thirtieth of January, the twenty-ninth of May, and the twenty-fifth of October.

Commending you, Reverend Brethren, your congregations, and labours in the Gospel, to the grace, protection, and blessing of Almighty God, We remain your affectionate brother and servant in Christ Jesus, our Lord.

Done at New-London,
Aug. 12th, 1785.

JOHN AND GODFREY MALBONE SEEK INDEMNITIES DURING THE WAR OF THE REVOLUTION

[The following documents are edited from the file of JOHN MALBONE in the Archives of the Diocese. We cannot report on the outcome.]

I

Major General Sir Robert Pigot
commanding his Majesty's Forces at
Rhode Island &c. &c.

Humbly sheweth,

John Malbone of Newport in the County of Newport in the Colony of Rhode Island Gentleman in behalf of himself as well as his Brother Godfrey Malbone Esquire now and long since a Resident in the Colony of Connecticut

That they are joint Proprietors of the farms at Newport under the Improvement of Elisha Shelfield and John Anthony, containing upwards of six hundred acres of Land, from which said Farms from the tenth Day of August last to the Close of the said Month, sixty Tons of Hay in Stack were carried off, eight Tons in the Barn, partly taken by Carts for Doctor Paine and Captain Maltsburg the Residue disposed off by others unknown, eight acres of Oats in two Stacks, supposed eight Tons; part of which was taken by the above Persons and others, four Acres of Barley, mostly secured in the Stack the remaining part in Swath and Cock supposed to be four Tons were likewise disposed of together with four Acres of Potatoes and the Cattle brought in from the Island were turned into an hundred Acres of Land, fit for mowing, besides which Your Petitioner hath sustained the Loss of twenty Acres of Indian Corn thirty Pigs and six grown Hogs with two Cows and one Steer which were killed a Calf he was raising above five Months old for which he was offered fifty Dollars and a Calf of five Weeks old: An old Ox Cart, an Horse Cart almost new four Ploughs, six Hoes and four Hay Pitch Forks are totally destroyed and lost and by Estimation four thousand Rails and upwards were taken off that par[t] of the Farm occupied by the said Shelfield, add to which a large dwelling House and Out Houses on the said Farms are almost destroyed, some of the Out Houses being pulled down and totally taken away, the Dwelling House stripped of its Windows Doors and part of the Floor and otherwise much injured, the Barn and Crib almost rendered useless, a large Orchard of Fruit Trees with the like in the Garden, together with part of two other Orchards are cut down and the Garden entirely ruined a large Line of Board Fence wholly supported by red Cedar Posts with the Gates and Bars on the said Farms and every kind of wooden Fence (the Inclosure of the Garden improved for the Benefit of the Hospital excepted) and the greatest part of the Stone Walls with the remaining Avenue Trees are cut, thrown down and destroyed, in Consequence of which the said Farms are rendered untenable; the whole Amount of which heavy Losses devolve solely upon your Petitioner W h e r e f o r e he most humbly prays your Excellency would cause an Estimate of his Losses to be made and would in your great Justice

order him such Redress as to your Excellency may seem consistent, considering that his present Sufferings with those already related in a former Memorial, hath reduced your Petitioner from a State of Ease and Affluence to that of the greatest Anxiety and Distress, to which Redress he humbly conceives from his Majesty's Royal Proclamation assuring all his Subjects of Support and Protection in their Lives, Properties and Estates upon their remaining quiet and peaceable Subjects, he hath an undoubted Right and as in Duty bound he will ever pray &c.

J[OHN] M[ALBONE]

II

Presented 12th Jan^y 1777

May it please your Excellency--

The present Application is in Consequence of the Grove of Woods' being cut off the Farm of Godfrey Malbone Esq^r. at present and for some Time past in Residence in the Township of Pomfret in the Colony of Connecticut a well known Friend to Government and his Brother who with him now addresses Your Excellency, having ever been connected in Business, requests to know in what Manner to apply for Redress, or whether he may expect to receive any Satisfaction for the same, wishing Your Excellency every Happiness--

I am with great Respect your most obed^t
& most humble Serv^t

J. M.

To Sir Henry Clinton, Lieutenant General
commanding his Majesty's Forces at
Rhode Island &c

The above was sent to his Excellency the General a Day or two before his Departure, to which I rec^d no answer, imputing the same to his Excellency's early embarkation.

III

Presented 3^d May 1777

M^r Jn^o Malbone presents his Compliments to his Excellency Earl Percy and begs Leave to intercede for the Trees growing on the Farm, as he has just left the Fashion Party* who cut down the Avenue Trees of at least two feet Diameter close to the Ground for our Fascion, his Lordship's Interposition will greatly oblige him.

To which M^r Malbone presumes his Ex^y paid some attention as the Party ceased cutting, altho^{ugh} he rec^d no answer to the said Message

* The MS. originally read "Fashion Battery." A "fashioning party" was, apparently, a "construction gang" as opposed to a "foraging party." See footnote on next page for another meaning.

IV

Major General Robert Pigot, Commanding
his Majesty's Forces at Rhod—Island &c.&c.&c.

The Memorial of John Malbone of Newport in the
County of Newport in the Colony of Rhod—Island
&c. Gentleman—humbly sheweth,

That in the Month of December in the Year of
our Lord one thousand seven hundred and seventy six,
a Number of Soldiers and Sailors entered into a cer-
tain Dwelling House and out Houses upon a Farm be-
longing to his Brother Godfrey Malbone Esq^r (a well
known Friend to Government) formerly a Resident in
the said Town, but now and long since of Connecticut
and there wantonly spilled, wasted and drank a Quan-
tity of Cyder, pillaged the House of the Kitchen
Furniture to the supposed Value of ten pounds Ster-
ling; in which said Month a Party of Soldiers be-
longing to the 63^d Regiment broke open his Distill
House carried away Fencing Stuff there deposited
with sundry the Apparatus and Implements of Dis-
tillery such as Copper Cranes, Funnels, Buckets &c.
to the Value of 40. like Money, upon which your
Memorialist, entered in Complaint to an officer,
who either from Mistake or Misinformation of an
other officer declined interfering, the Consequence
of which was a Repetition of the same act in less
than three Hours after, add to which the Inclosure
of a certain Lot in said Newport bounded by the Sea,
with the Timber, which served as a Buttment against
the Same and prevented said Lot from being over-
flowed hath been taken away to the Damage of your
Memorialist as he conceives of at least 36. Money
aforesaid. That some Transports have totally bal-
lasted themselves with Stones from off his two
Wharves, which hath so damaged the Timber and ex-
posed the same to the Tide as hath occasioned a
Loss of at least 100. like Money.

That upon the Application of Colon^l Campbell,
whose attentive Regard for the Welfare of his
Majestys Forces foresaw the many Advantages which
might arise to the sick and infirm from the Cul-
tivation and Improvement of the most capital Garden
on the Island receiving repeated Injuries, Your
Memorialist more cheerfully resigned the same for
that sole Intent, reserving to himself free Ingress
and Egress to and from the same, with the Grass
Plots and Grass in an adjoining Orchard, which in
the preceeding year afforded him a Profit of .88 3/4.
Dollars, from which he hath not rec^d the least
Emolument or Advantage. That the first & second
Party of Men there placed cut down and destroyed a
long Line of Board Fence with the red Cedar Posts
which supported the same, ripped up the Stable
Floor, destroyed the Partition, rendered his Coach
& Chaise useless, having taken off both Cloth &
Leather, cut Down his Trees and committed such other
Waste as must at the most moderate Computation
amount to 300.

That your Memorialist (tho' no Application hath
as yet been made to him) understands the said Gar-
den is still to be improved the present Year for the
same Purpose; for a reasonable Rent for which and
for a Prevention of that Waste which must inevitably
ensue as the Party there posted, keep two large Fires

and are not supplied with Wood, your Memorialist
doubts not of your Excellency's kind Interfer-
ence.

That Your Memorialist reported to the Deputy
Commissary General a Quantity of Hay supposed
fifty Tons, one hundred Bushels of Corn and one
hundred Bushels of Potatoes computed at 100. on
the Island of Prudence which was pilfered and
taken by some Seamen from his Majesty's Ships,
a Part of which Hay was appropriated to his Ma-
jesty's Use and the Remainder burned and de-
stroyed.

And permit Your Memorialist with Regret to
say, that a fine Grove of Trees which afforded
refreshing Shade and the cool Retreat to the In-
habitants, added Beauty to as well as enhanced
the Value of the Farm, was cut down: part of
which from Information of his Tenant measuring
80 Cords, were for the Use of the Troops; for
Payment of which he presented his Bill of 320
Dollars, which said Wood with the other cut down
and not mensurated is valued at 200, Sterling.

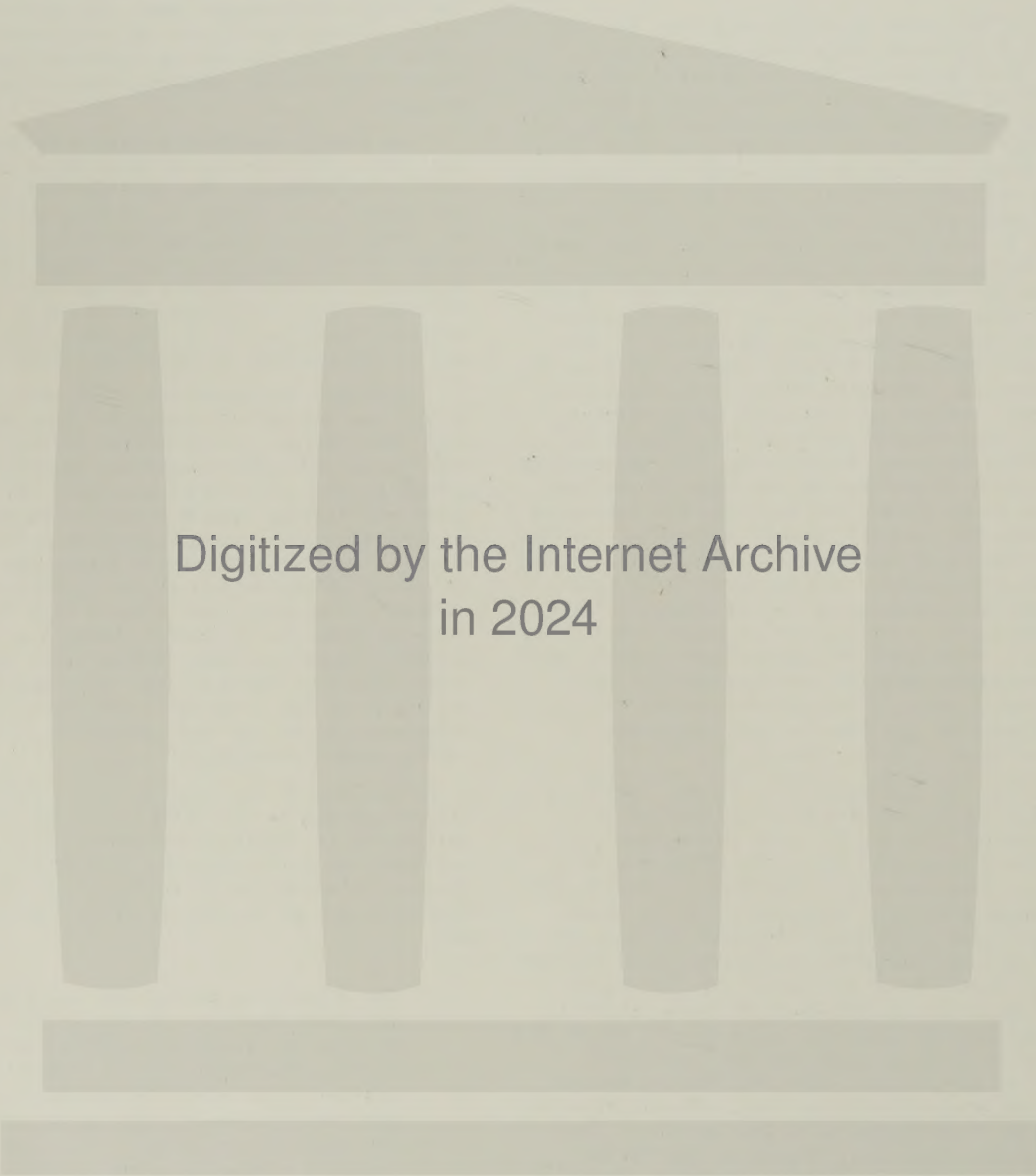
That many of the Avenue Trees were made use
of for the Purpose of Faschines* (and had it not
been for the kind Interposition of Earl Percy the
whole must have been wasted and the Farm de-
prived of its chiefest Ornaments). The Damage
sustained thereby with the loss of Part of its'
Inclosures, cannot be estimated at a less Value
than 260. Sterling; beside which from Informa-
tion some of the People of his Majestys Ships
Cerberus or Amazon, upon a Shell Fish Party on
the said Island of Prudence, burnt two large
Dwelling Houses, a Barn, Cribb, Dairy House and
other Buildings thereon the Property of your Me-
morialist to the Value of 850, by which and the
aforerecited acts he hath sustained a Loss of
.1950. pounds Sterling.

Conscious of his Loyalty to his Sovereign
and Attachment to the British Constitution, he is
emboldened to lay the Premises before your Ex-
cellency, in full Assurance that Redress will be
granted unto him, which to Right and Justice may
appertain and as in Duty bound he will ever pray
&c.—

The subsequent Letter inclosing the
aforesaid Memorial was delivered by M^r
Malbone at his sisters [M^{rs}] Hunters to
Captain Welch then Aid de Camp to Major
General Pigot upon his assurance he would
present the same as soon as he saw the
General

Both the foregoing M^r Malbone doubts not
the General received as he was informed a
few Days after by M^r Paine Apothecary that
the General could not allow any Rent for
the Garden as [the] aforesaid improved

* Faschine is defined as "a long bundle of sticks
of wood, bound together, used in raising batter-
ies, filling ditches, strengthening ramparts, &c."



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V

Newport February 7th 1778

Sir

Permit me to lay the inclosed Memorial before your Excellency, as it is by no means the first or least of our Misfortunes, having previously suffered greatly both by Fire, and Water, and other Casualties which altogether with the present unhappy Times, have rendered one of the most Opulent and well known Families of this Colony from moving in their former Sphere of Life. I would also beg leave to inform your Excellency we now suffer within this Colony upwards of Fourteen Hundred Dollars in our Annual Rents, which with other Circumstances is truly distressing, otherwise I would not presume to have introduced amidst the many and weighty Publick Concerns, those of Individuals—which hope will be a sufficient apology for the present intrusion from

sir

Your mo Obed^t & mo. hb^l sv^[t]

J. M.

M. Gen^l Robert Pigot, &c. &c. &c.

VI

To the Right honorable Richard Lord Viscount Howe and Sir William Howe Knight of the most honorable order of the Bath, the King's Commissioners for restoring Peace to his Majesty's Colonies & Plantations in North America &c &c &c

The Memorial and Petition of John Malbone of Newport in the County of Newport in the Colony of Rhode Island and so forth Gentleman

H u m b l y s h e w e t h

That in the Month of December in the Year of our Lord one thousand seven hundred and seventy six, a Number of Soldiers and Sailors forcibly entered into a certain House and Out Houses upon a Farm belonging to his Brother Godfrey Malbone Esquire (a well known Friend to Government) formerly a Resident in the said Town but now and long since of Connecticut and there wantonly spilled, wasted and drank six Barrells of Cyder, pillaged the House of the Kitchen Furniture to the supposed value of ten pounds Sterling, in which said Month a Party of Soldiers belonging to the sixty third Regiment, broke open his Distill House, plundered the Fencing Stuff there deposited, with Sundry Articles and Implements of Distillery, such as Copper Cranes, Funnels, Buckets and so forth to the computed Value of forty pounds like Money; upon which Your Memorialist entered a Complaint to an Officer who either from Mistake or Misinformation of an other Officer declined interfering: the Consequence of which was a Repetition of the same Act in less than three Hours after.

Since which Your Memorialist is sorry to have the Occasion to observe that all the Inclosure of a certain Lot in the same Newport bounded by the Sea, with the Timber, which served as a Buttment and prevented the overflowing of the Tide was taken and carried away to the Damage of Your Memorialist as

he conceives of at least thirty pounds Money aforesaid. That four Transports have ballasted themselves with Stones from off his two wharfs, which hath so damaged the Timber and so forth thereon as hath occasioned a Loss of at least one hundred pounds like Money. That Your Memorialist upon the Attentive Regard paid to the most capital Garden on the Island (which was dayly greatly injured) by and upon the Application of Colonel Campbell of the twenty second, most cheerfully resigned the Use and Improvement of the same for the Benefit of the Naval and Army Hospitals, with a Reservation to himself of the Grass Plats in the same and the Grass in an adjoining Orchard, which in the preceeding Year afforded him a Profit of eighty three Dollars and three Quarters of a Dollar; from which Reservation he hath not received the least Emolument or advantage. That the first and second Party of Men there placed, cut down and destroyed a long Line of Board Fence, supported by red Cedar Posts, ripped up the Stable Floors, destroyed the Partitions, rendered his Coach and Chaise useless, having taken off both Cloth and Leather, cut down his Trees and committed such other Waste as will at the most moderate Calculation amount to three hundred Pounds, which said Garden is now continued and without the least Application or Consent's being asked for the Purposes aforesaid, for a reasonable Rent for which and for a Prevention of that waste which must inevitably ensue for want of sufficient Firing for the Party now posted there, Your Memorialist doubts not of Your Lordships kind Interference. That Your Memorialist reported to the Deputy Commissary General a Quantity of Hay, Corn and Potatoes on the Island of Prudence in the Narrow Ganset Bay, the Property of Your Memorialist, which said Corn and Potatoes were pilfered and taken away by some Seamen from his Majesty's Ships, a certain part of which Hay was appropriated to his Majesty's Use and the Remainder burnt and destroyed, the whole computed at the Value of [estimtd at] one hundred and sixty Pounds consisting of fifty Tons of Hay, one hundred Bushels of Corn and one hundred Bushels of Potatoes, and,

It is with Regret your Memorialist must beg leave to say, that a fine Grove of Wood, not only ornamental, enhancing the Value of the Farm, but the cool Retreat, the public Resort of the Town, was cut down part of which Wood from the Information of his Tenant measuring eighty Cord was for the Use of the Troops, for Payment of which he presented a Bill of three hundred and twenty Dollars to the Deputy Quarter Master General which was refused which said wood with the other cut and not mensurated is valued at two hundred Pounds Sterling. That many of the Avenue Trees were made Use of for the Purpose of Fascining had it not been for the kind Interposition of Earle Percy the whole must have been wasted and the Beauty of the Farm entirely spoiled, the Loss already sustained thereby cannot be reckoned at a less Value considering it stripped of all it's Inclosures, than two hundred and sixty pounds: Besides which from Information some of the People of his Majesty's

Ships Cerberus or Amazon, upon a Shell Fish Party on the said Island of Prudence, burnt two large Dwelling Houses, a Barn, Crib, Dairy House, and other Buildings thereon to the Amount of eight hundred and fifty pounds, by which and the afore recited Acts he humbly conceives he hath sustained a Loss Damage of one thousand Nine hundred and fifty pounds.

Conscious of which and of the Uprightness of his own Conduct amidst the Confusion of the Times, Your Memorialist made Application to M^a J^or General Prescott for Redress, to which not the least Attention hath been paid: but Your Lordship's Arrival at this Port affords him the pleasing Satisfaction of having the Premises taken into Consideration, not doubting from Your Lordship's exalted and amiable Character due Justice will be administered him for which as in Duty bound he will ever pray &c.

Jn^o Malbone

VII

Newport March 7th 1770

My Lord

Permit me in behalf of myself & Family to lay before your Lordship the inclosed Memorial humbly requesting your Lordships kind attention to the many and Recapitulated sufferings which they have sustained during the present Troubles by which and the loss of 10 hundred Dollars & upwards in their Annual Rents, a well known Family accustomed to affluence will be scarcely able to live with Decency or Decorum unless your Lordship will kindly intervene in their behalf and order them Payment for at least that Part of their Effects which hath been appropriated to his Majestys use— I would beg leave to observe that your Lordship's proclamation was early embraced by

Your Lordships most Obed^t
and most hble serv^t

J. Malbone

[Reverse side is addressed:]

The Right Honorable
Richard Lord Viscount Howe &c. &c. &c.

VIII

The preceeding Memorial and Epistle were delivered into the Hands of Charles Waller Esq. Deputy Agent Victualler for his Majesty's Fleet at Rhode Island, who informed M^r Malbone he delivered the same to Captain Duncan (of the Admiral Ship) who promised it should be immediately presented, which appears in the Multiplicity of his Lordship's Business to have been mislaid as no Notice hath been taken thereof.

IX

The last Memorial was presented by the s^d Malbone

in his proper person in the Beginning of October last, upon the Receival of which by the General, he cast the same upon the Table (after reading a few Lines) declaring the same too trivial at that Conjunction for his Attention or Words to that Import; to which M^r Malbone replied that after the many Injuries he had received, he as an Individual and good Subject, thought it Matter of Importance and however trivial in the Public Eye, was extremely consequential in the View of M^r Malbone

LIST OF LETTERS IN THE SAMUEL FARMAR JARVIS COLLECTION OWNED BY THE CHURCH HISTORICAL SOCIETY, AUSTIN 5, TEXAS, AVAILABLE ON FILM IN THE ARCHIVES OF THE DIOCESE OF CONNECTICUT.

[Continued from the last issue.]

MacDONALD, JAMES. Dated April, 1841, at New York. [Printed broadside from an institution specializing in nervous diseases.]

MacFARLANE, DUFF. Dated July 10, 1824, at London. To SFJ.

MacKENZIE, ALEX SLIDELL. Dated Apr. 28, 1843, at Tarrytown, N.Y. To SFJ.

MADRID, J. F. Dated Dec. 12, 1827, at London, England. To SFJ.

MANNING, CHARLES. Letters to SFJ. from London are dated: Dec. 7, 1827. Dec. 13, 1827.

MARCUS, MOSES. Dated Jan. 28, 1845, at Huntington, N.Y. To SFJ.

MARRIOTT, G. W. Letters to SFJ. from London, England, are dated:
Dec. 11, 1827 Jan. 8, 1828
Dec. 13, 1827 May 5, 1828

LOW, DAVID (BP.) Extract from one of his letters appears in one of G. W. Marriott's communications to SFJ.

MASON, HENRY M. Letters to SFJ. include:
June 10, 1823, from Philadelphia.
Apr. 20, 1824, from Hartford, Conn.

MASON, W. MONCK. Dated Jan. 2, 1840, at Paris, France. To SFJ.

MATTHESON, G. F. Dated June 19, 1844, at [London?] To SFJ.

MATTHEWS, T. J. Dated Apr. 5, 1831, at Naples, Italy. To SFJ.

MAYER, CHARLES M. Dated Jan. 21, 1852, at Baltimore, Md. To SFJ.

MAYER, EDWARD. Letters to SFJ. from Italy:
Feb. 16, 1832, from Florence.
March 5, 1832, from Leghorn

McCRACKEN, WILLIAM. Dated Sept. 30, 1814, at New Haven. To SFJ. [Contains J's answer in rough draft, dated at N.Y., 10 Nov. 1814.]

McCRACKEN, WILLIAM. Dated Aug. 21, 1816, at New Haven. To SFJ. [Contains J's answer in rough draft, dated at N.Y., 13 Sept. 1816.]

- McCRACKEN, WILLIAM. Letters to SFJ. from New Haven include, inter alia: May 15, 1816
Nov. 12, 1814 Mar. 28, 1819
Feb. 11, 1815 May 15, 1819
Dec. 17, 1816 May 29, 1819
- McILVAINE, CHARLES PETTIT. Dated Sept. 4, 1824, at Burlington, N.J. To SFJ.
- McLEAN, ALLEN. Dated July 7, 1845, at Simsbury, Conn. To SFJ.
- McNAMARA, JOHN. Letters to SFJ. are dated:
July 24, 1840, from College Point, N.J.
May 28, 1847, from New York
July 1, 1847, from New York
- MEAD, WILLIAM COOPER. Letters to SFJ. from Norwalk, Conn., include: March 26, 1846; March 28, 1849.
- MEADE, WILLIAM. Dated Feb. 24, n.y., at Millwood, Conn. To SFJ.
- MEAD, J. Dated Mar. 6, 1820, at Albany, N.Y. To SFJ.
- MILGHA, GODARDO. Dated Oct. 26, 1833, at Naples, Italy. To SFJ.
- MEREDITH, WILLIAM. Letters to SFJ. from Philadelphia, Pa., dated: April 10, 1819
May 9, 1820 [with draft of J's answer dated N.Y., 10 May 1820]
May 13, 1820 [with draft of J's answer dated N.Y., May 15, 1820]
- MERRILL, JAMES C. Dated May 28, 1822, at Boston. Form letter, electing SFJ a member of a board.
- MILLER, T. G. Dated May [] at Boston. To SFJ.
- MILNOR, JAMES. Dated Dec. 18, 1835, at New York. To SFJ. [with draft of J's answer, dated Hartford, 21 Dec. 1835.]
- MINTURN, ROBERT B. Dated Apr. 20, n.y., n.p. To SFJ.
- MUIR, DAVID. Dated Oct. 4, 1839, at Brechin, Scotland. To SFJ.
- MUNSON, AENEAS, JR. Letters to SFJ. from New Haven are dated: May 22, 1816; May 23, 1816.
- MONTGOMERY, JAMES. Dated Jan. 10, 1821. To SFJ.
- MONTUCCI, HENRY. Letters to SFJ. include:
Dec. 9, 1820 [with J's draft of letter to or for Signor Gamba]
Dec. 16, 1830.
- MOODY, MARTIN. Dated June 29, 1849, at New Hartford, N.Y. To SFJ.
- MOORE, GEORGE. Dated Trieste, Italy, June 28, 1834. To SFJ.
- MORELLI, CAVE D. Dated May 12, 1838, at Philadelphia. To SFJ.
- MORGAN, T. Dated Apr. 26, 1825, at Paris, France. To SFJ. [with J's draft of an answer, dated Florence, 4 Nov. 1828 ?]
- MORRIS, EDMUND. Dated May 13, 1847, at Burlington, N.J. To SFJ.
- MORSE, SAMUEL FINLEY BREESE. Dated July 21, 1835, at []. To SFJ.
- MORSE, JAMES. Letters to SFJ. from Newburyport, R.I. include:
May 18, 1821 June 11, 1822
July 2, 1821 Dec. 29, 1823
- MORTIMER, BENJAMIN. Letters to SFJ. from New York include:
April 13, 1820
May 20, 1820 May 31, 1820
- MORTON, SAMUEL GEORGE. Letters to SFJ. from Philadelphia include:
Nov. 20, 1845 Oct. 21, 1846
- MOTT, THOMAS SMITH WEBB. Dated Dec. 26, 1822, at Andover, Mass. To SFJ.
- MUENSCHER, JOSEPH. Letters to SFJ. from Massachusetts include: July 24, 1822, from Salem.
Nov. 26, 1823, from Andover.
- MUHLENBERG, WILLIAM AUGUSTUS. Letters to SFJ.:
Jan. 16, 1843, from College Point, N.Y.
June 16, 1847, from New York City.
- MURRAY, HAMILTON. Letters to SFJ. are dated:
July 16, 1842, from New York.
July 18, 1842, from New York.
Mar. 25, n.y., from London [with a printed broadside and rough draft of J's answer.]
- NEAT, CHARLES. Letters to SFJ. are dated:
Oct. 21, 1828, from Leghorn, Italy.
Oct. 31, 1828, from [somewhere in] Italy.
Nov. 12, 1828, from Leghorn, Italy.
Nov. 26, 1828, from [somewhere in] Italy.
Dec. 6, 1828, from Leghorn, Italy.
Dec. 8, 1828, from Leghorn, Italy.
June 12, 1828, from Leghorn, Italy.
Aug. 1, 1829, from Leghorn, Italy.
Aug. 13, 1829, from Leghorn, Italy.
Dec. 27, 1830, from Leghorn, Italy.
- MACBEAN, WILLIAM. Dated June 15, 1829, at Leghorn, Italy, to SFJ.
- NEUFVILLE, EDWARD, JR. Letters to SFJ. include:
Dec. 7, 1821, at Charleston, S.C.
Mar. 10, 1822, at Pocotaligo, S.C.
May 27, 1822, at New York
- NEWTON, EDWARD A. Letters to SFJ. include:
May 18, 1822, from Calcutta, India.
Dec. 21, 1822, from Calcutta, India.
Jan. 2, 1824, from Calcutta, India.
Dec. 7, 1838, from Pittsfield, Mass.
- NEWTON, G. STUART. Dated July 16, 1825, at London, England. To SFJ.
- NICHOLS, GEORGE HUNTINGTON. Dated Aug. 28, 1847, at Salisbury, Conn. To SFJ.
- NICHOLS, GEORGE HUNTINGTON. Dated Dec. 27, 1849, at Salisbury, Conn. To SFJ.
- NICKERSON, THOMAS A. Dated Oct. 29, 1842, at South Orrington, Maine. To SFJ.
- NILES, N. Dated Aug. 19, 1829, at Paris, France. To SFJ. [Included is a message from John Abraham Jarvis.]

- NILES, N. Dated Sept. 25, 1829, at Paris, France.
To SFJ.
- NOBLE, BIRDSEY GLOVER. Letters to SFJ. from Middletown, Connecticut, include:
Apr. 29, 1822 Oct. 3, 1824
Sept. 30, 1823 May 25, 1825
Feb. 16, 1824 Feb. 16, 1826
- NORRIS, H. H. Dated Mar. 6, 1828.
To SFJ. [Contains a draft of a fragment of J's reply, dated March 7, 1828.]
- NORRIS, H. H. Letters to SFJ. from Hackney, England, include the following:
Dec. 4, 1827 March 25, 1844
July 8, 1828 March 29, 1844
May 6, 1829 Apr. 2, 1844
Jan. 19, 1844 Apr. 22, 1844
Feb. 27, 1844 Apr. 26, 1844
March 13, 1844 Apr. 27, 1844
March 19, 1844 July 11, 1844
(P.S. dated Mar. 23) July 26, 1844
Feb. 3, 1845 Feb. 26, 1846
- NORRIS, H. H. Dated July 26, 1844, to Henry Ellis.
Prob. written from Hackney, England.
- NORTON, JOHN T. Dated Mar. 22, 1838, at Farmington, Conn. [Printed broadside sent to SFJ.]
- NOTT, ELIPHALET. Dated Sept. 14, 1814, at Schenectady, N.Y. To SFJ. [Includes prospectus of Union College, Schenectady, N.Y.]
- ODIN, GEORGE. Letters to SFJ. from London, England:
Sept. 24, 1821. Feb. 11, 1822
- REDFORD GLASS COMPANY, Redford, N.Y.
Price list sent to SFJ.
- OGDEN, DAVID. Dated Oct. 17, 1838, at New Canaan, Conn. To SFJ.
- OGILVIE, CHARLES A. Dated Apr. 26, 1844, at Oxford, England. To William Norris.
- ONDERDONK, BENJAMIN TREDWELL (BP.). Letters to SFJ. from New York as follows:
Sept. 29, 1819. June 10, 1825
Feb. 7, 1837 [Form letter]
- ONDERDONK, HENRY USTICK (BP.). Dated Dec. 30, 1835, at Philadelphia. To SFJ. [Contains J's answer in rough draft, dated Hartford, 8 Jan. 1836.]
- OSBORNE, THOMAS. Letters to SFJ. as follows:
Aug. 30, 1819, from Edisto Island, S.C.
Dec. 5, 1820, from Cincinnati, Ohio.
- OTEY, JAMES HERVEY (BP.). Dated July 15, 1858, at Memphis, Tenn. To SFJ.
- OTIS, GEORGE. Dated July 17, 1823, at Cambridge, Mass. To SFJ.
- OTIS, GEORGE ALEXANDER. Dated May, 1826, at Boston, Mass. To SFJ.
- PADDOCK, JOHN ADAMS. Dated Nov. 17, 1880, at Brooklyn, N.Y. To SFJ.
- PARK, ROSWELL. Dated Mar. 23, 1847, at Pomfret, Conn. To SFJ.
- PETERS, JOHN T. Dated July 31, 1850, at Hartford, Conn. To SFJ.
- PICKERING, JOHN. Letters to SFJ. from Salem, [Mass.]: July 17, 1821. June 14, 1822.
- POTTER, HORATIO (BP.). Letters to SFJ.:
May 27, 1845, from Albany, N.Y.
Oct. 21, 1845, from Albany, N.Y.
Mar. 31, 1846, from Albany, N.Y.
Feb. 22, 1847, from Albany, N.Y.
Aug. 10, 1858, from Hulett's Landing, [N.Y.?]]
- PRESCOTT, EDWARD GOLDSBOROUGH. Dated Feb. 14, 1842, at Salem, N.J. To SFJ.
- PROAL, PIERRE ALEXIS. Dated Mar. 18, 1843, at Utica, N.Y. To SFJ.
- PURDY, LUCIUS MARO. Dated May 3, 1843, at Hampton, N.Y. To SFJ.
- QUINTARD, CHARLES TODD (BP.). Dated June 24, 1858, at Nashville, Tenn., to SFJ.
- OTEY, JAMES HERVEY (BP.). Dated June 24, 1858, at Nashville, Tenn. To SFJ. [Contained in letter of Charles Todd Quintard of same date.]
- RALSTON, ANNE. Letters to SFJ. include:
Nov. 16, 1846, from Philadelphia [Postmark]
Feb. 10, 1847, from Philadelphia.
April 14, n.y., from Boston.
- RALSTON, ROBERT. Dated June 21, 1847, from [? Philadelphia?]. To SFJ.
- CARDER, JAMES DIXON. Dated ca. Nov., 1846. To SFJ. [Envelope only.]
- RALSTON, ROBERT. Letters to SFJ. from Philadelphia, Pa. include:
May 18, 1850
Mar. 17, 1845 Mar. 6, 1846
Apr. 5, 1845 Dec. 18, 1846
- RALSTON, ROBERT, and BENJAMIN WEBB. Dated Aug. 28, 1846, at Kent, England. To SFJ.
- RAND, L. B. Letters to SFJ. from London, Eng.
Sept. 17, 1844 Mar. 31, 1845
Mar. 31, 1845. [Includes a message to SFJ. from George O. Jarvis.]
Jan. 3, 1845. [Rough draft of J's answer, dated Middletown, Conn., 11 Feb. 1845.]
- REED, JOHN. Letters to SFJ. from Poughkeepsie, N.Y. include:
Feb. 18, 1819 July 1, 1819
Apr. 3, 1819 July 23, 1819
June 6, 1819 Feb. 12, 1821
- RICHARDSON, NATHANIEL SMITH. Letters to SFJ.:
June 21, 1845, from Watertown, Conn.
Mar. 13, 1847, from Derby, [Conn.?]]
- RICHARDSON, NATHANIEL SMITH, and ALONZO BOWEN CHAPIN. Dated Sept., 1847, at New Haven. [Printed prospectus of the Church Review.]
- RICHARDSON, NATHANIEL SMITH. Dated Aug. 28, 1847, at New Haven. To SFJ.
- RICHMOND, WILLIAM. Letters to SFJ. from Bloomingdale, N.Y.: Feb. 12, 1824. Oct. 6, 1824.
- RIDGWAY, JOHN. Dated June 18, 1823, from Staffordshire, [England?]. To SFJ.
- ROGUS, J. SMYTH. Letters to SFJ. from New York:

- Dec. 8, 1839
Feb. 1, 1842
Sept. 17, 1842
Jan. 23, 1843
- Mar. 4, 1843
Apr. 29, 1848
May 6, 1848
- RUDD, JOHN CHURCHILL. Dated Apr. 23, 1819, at Elizabeth Town, N.J. To SFJ. [Contains advertisement for Rudd's boarding school.]
- RUTLEDGE, EDWARD. Dated Oct. 13, 1824, at Middletown, Conn. To SFJ.
- SAGLEY, ROBERT H. Dated May 10, 1844, at [? London, England?]. To Henry Ellis
- SALKELD, JOSEPH. Dated Dec. 7, 1845, at Naugatuck, Conn. To SFJ.
- SANFORD, NATHAN. Dated Dec. 28, 1820, at Washington, D.C. To SFJ.
- SARGENT, L. M. Letters to SFJ. from Quincy, Mass.
Feb. 7, 1822. Apr. 18, 1823.
- SASS, J. K. Dated May 9, 1850, at Charleston, S.C. To SFJ.
- SAYRES, GILBERT HUNT. Dated Aug. 6, 1821, at Jamaica, L.I. To SFJ.
- SCHETKY, C. Dated Oct. 1, 1824, at Philadelphia, Pa. To SFJ.
- SCHMIDT, D. Dated May 27, [1844?]. To SFJ.
- SCOTT, THOMAS FIELDING (BP.) Dated Sept. 8, 1858, at Portland, Oregon. To SFJ.
- SCOTT, WILLIAM. Letters to SFJ. from England:
Apr. 3, 1844, from Hoxton, Eng.
May 11, 1844, from Stratford, Eng.
Dec. 3, 1845, from Hoxton, Eng.
Aug. 1, n.y., from Hoxton, Eng.
+ 3 letters of no date from Hoxton, England.
- SEABURY, SAMUEL (fl. 1845) Letters to SFJ. from New York:
Mar. 9, 1843 Jan. 8, 1845
Aug. 4, 1843 Feb. 3, 1845
Aug. 13, 1844 May 6, 1845
July 23, 1850 [no place] Apr. 29, 1846
Mar. 6, 1850
- SEARLE, ADDISON. Dated Dec. 2, 1822, on the Mediterranean. To SFJ. Other letters to SFJ.:
July 10, 1823, from Rome.
Oct. 20, 1824, from New York.
June 29, 1825, from Buffalo, N.Y.
- SEARS, DAVID. Dated Nov. 9, 1824, from [] To SFJ.
- SEIDEL, CHARLES L. Dated May 18, 1822, from Bethlehem, Palestine. To John C. Beckler.
- SERGEANT, JOHN. Dated Oct. 27, 1844, at Philadelphia, Pa. To SFJ.
- SHELTON, PHILO. Letters to SFJ. as follows:
Mar. 23, 1814, at Bridgeport, Conn.
June 14, 1814, at Bridgeport, Conn.
July 15, 1814, at Bridgeport, Conn. [with J's rough-draft answer of 18 July 1814.]
- SHELTON, WILLIAM. Dated Aug. 24, 1849, at Buffalo, N.Y. To SFJ.
- SHEPPERD, J. AVERY. Dated Feb. 21, 1850, at Scuppernong, N.C. To SFJ.
- SHERMAN, HENRY BURS. Letters to SFJ. as follows:
July 6, 1844, at Middletown, Conn.
Feb. 13, 1846, at Belleville, N.J.
Mar. 26, 1845, at New York
July 24, 1845, at New York
- SHERMAN, LOUIS. Dated June 1, 1839, at New York. To SFJ.
- SHERWOOD, ISAAC. Letters to SFJ. from Cold Spring, N.Y.: Mar. 22, 1842. Dec. 7, 1842.
- SHREVE, JAMES. Dated Feb. 11, 1822, at Lunenburg, Mass. To SFJ.
- SIGOURNEY, CHARLES. Letters to SFJ. from Hartford, Conn.
July 18, 1838
Mar. 6, 1824 Sept. 24, 1828
Mar. 25, 1828 Oct. 27, 1828
- JARVIS, SAMUEL FARMAR. Dated Nov. 10, 1828, from Florence, Italy. [Rough drafts of a letter apparently to Charles Sigourney of Hartford.]
- SILL, FRED. Dated May 4, 1841, at Middletown, Conn. To Ep. John Williams.
- SLIDELL, JOHN. Letters to SFJ. from New York:
Sept. 16, 1820 Mar. 23, 1821 July 17, 1821
Oct. 27, 1820 Apr. 3, 1821 July 23, 1821
Dec. 9, 1820 June 2, 1821 Sept. 29, 1821
Jan. 21, 1821 June 21, 1821 Mar. 11, 1822
Nov. 23, 1821 July 2, 1821 July 27, 1822
- SMITH, GEORGE W. L. Dated Dec. 16, 1822, at Andover, [Mass.] To SFJ.
- SMITH, JULIA E. Letters to SFJ. from Glastonbury, Conn.: Dec. 9, 1845. Jan. 8, 1846.
- SMITH, NATHAN. Letters to SFJ. from New Haven:
Jan. 17, 1814
June 25, 1814 April 28, 1819
Feb. 1, 1815 March 30, 1845
Aug. 19, 1815 Nov. 27, 1847
Jan. 22, 1816 Mar. 21, 1837
Mar. 2, 1814 [with rough draft of J's reply]
- SOPHOCLES, E. A. Dated July 29, 1842, at New Haven. To SFJ.
- SOUTHGATE, HORATIO (BP.) Letters to SFJ.:
Jan. 23, 1839, from Portland, Maine
July 5, 1844, from [London, England]
Jan. 25, 1850, from Philadelphia, Pa.
May 25, 1887 [sic], from Astoria, L.I.
- SPARKS, A. A. Letters to SFJ. from New York:
Mar. 28, 1840. Sept. 11, 1843.
- SPOTTISWOODE, ANDREW. Dated July 11, 1825, from "New Street" [no city given]. To SFJ. [Includes several pages from a Bible.]
- STANFORD, THOMAS N. Letters to SFJ. from New York
July 18, 1822 April 26, 1825
Jan. 22, 1824 July 22, 1825
- STARR, GEORGE. Dated Feb. 4, 1804, from Middletown, [Conn.] To SFJ.
- STARR, MINA. Dated May 24, 1850, at New York. To SFJ.
- STIMPSON, CHARLES. Dated Feb. 25, 1852, at Boston. To SFJ.

- STONES, L. J. Dated June 7, 1842, at Boston, Mass. To SFJ.
- STRACHAN, JOHN. Letters to SFJ. from Upper Canada, [York, Ontario]: Aug. 23, 1820. Jan. 31, 1821.
- STRONG, TITUS. Letters to SFJ. from Greenfield, Mass. Feb. 4, 1822
May 24, 1823 Aug. 31, 1825
- STUART, MOSES. Dated Apr. 5, 1819, at Andover, Mass. To SFJ.
- STUYVESANT, P. G. Dated June 5, 1845, at New York. To SFJ.
- STUYVESANT, P. G. Dated June 13, 1845, at New York. To SFJ. [Contains draft of J's answer.]
- SWORDS, T. & J. Letters to SFJ. from New York: July 30, 1818 Nov. 20, 1823
[With draft of J's answer.]
- SYKES, JAMES. Dated Aug. 24, 1819, at New York. To SFJ.
- TAILER, R. F. Dated Nov. 4, 1826, at New York. To SFJ.
- TAPPAN, THOMAS P. Letters to SFJ. as follows:
Dec. 23, 1827, from Roxbury [? Mass. ?]
Mar. 14, 1829, from Trieste, Italy.
- TAYLOR, WILLIAM. Letters to SFJ. as follows:
Feb. 13, 1824, from Boston.
Feb. 20, 1824, from Boston.
May 21, 1827, from Bordeaux, France.
- THAYER, FOSTER. Letters to SFJ. as follows:
Mar. 19, 1839, from New York
July 9, 1839, from Huntington, Conn.
Sept. 24, 1844, from New York. [This last is a broadside with letter to SFJ inscribed on it.]
- THAYER, G. F. Dated Feb. 26, 1824, from "Orange St." [New Haven?]. To SFJ.
- THOMAS, GEORGE C., JR. Dated Dec. 11, 1844, at Washington, D. C.
- THOMPSON, BENJAMIN F. Dated July 11, 1845, at Hempstead, L.I. [Includes list or advertisements of Thompson's books.]
- THOMSON, JAMES, JR. Dated Aug. 23, 1825, at New York. To SFJ.
- THORN, HERMAN. Dated June 1, 1833, at New York. To SFJ.
- THORN, J. M. Dated Apr. 25, 1833, at Florence, Italy. To SFJ.
- CASE, TIFFANY & CO. Dated Nov. 16, 1844, at Hartford, Conn. To SFJ.
- TOBY, J. Dated Apr. 16, 1842, at Middletown, Conn. To SFJ.
- TODD, AMBROSE SEYMOUR. Letters to SFJ. from Stamford, Conn.: Oct. 12, 1838
Oct. 30, 1841 Apr. 2, 1842
Nov. 15, 1841 June 13, 1842
- TOMLINSON, DAVID GIBSON. Dated Feb. 11, 1842, at Trumbull, Conn. To SFJ.
- TOWN, CHARLES H. Dated July 15, 1830, at Florence, Italy. To SFJ.
- TRAPIER, PAUL. Letters to SFJ. from Charleston, S.C.: July 26, 1842. Sept. 12, 1842.
- TREADWELL, JOHN W. Letters to SFJ. from Salem, [Mass.?): July 25, 1822 Aug. 9, 1828
July 22, 1822 [with draft of SFJ's answer].
Nov. 3, 1823 [with draft of SFJ's answer].
- TUDOR, CAROLINE. Dated Mar. 20, 1843, at Newtown, Conn. To SFJ.
- TUDOR, WILLIAM, JR. Letters to SFJ. from Boston: Jan. 12, 1819 Nov. 2, 1819 Nov. 24, 1819
May 19, 1819 Nov. 13, 1819 June 3, 1820
- TURNER, SAMUEL HURLEEART. Dated July 5, 1836, at the [General Theological] Seminary, N. Y. To SFJ.
- TUTTLE, ISAAC HENRY. Dated Apr. 3, 1843, at Bethlem, [no state]. To SFJ.
- TYLER, MARY. Letters to SFJ. from Brattleboro, Vt. March 26, 1838 Oct. 5, 1840
- TYNG, DUDLEY ATKINS. Letters to SFJ.:
Jan. 9, 1819, Boston Dec. 3, 1819, Boston
May 7, 1820, Philadelphia Dec. 27, 1819, Boston
Nov. 28, 1821, Newburyport Jan. 5, 1820, Boston
Jan. 4, 1822, " Feb. 5, 1820, Boston
Feb. 5, 1822, " Feb. 29, 1820, Boston
June 7, 1822, " Aug. 11, 1820, Boston
July 6, 1822, " Nov. 6, 1821, Boston
Sept. 15, 1822, " Nov. 6, 1821, Boston
Dec. 13, 1822, " Jan. 11, 1823, Newburyport
Apr. 15, 1823, " May 9, 1820, "
Dec. 16, 1823, " Dec. 29, 1823, "
June 6, 1825, " Aug. 29, 1825, "
Sept. 28, 1825, " June 10, 1826, "
Jan. 25, 1827, " Aug. 20, 1827, "
- TYNG, STEPHEN HIGGINSON. Letters to SFJ.:
Apr. 5, 1820, from Bristol, Conn.
Apr. 13, 1820, from Bristol, Conn.
Jan. 17, 1821, from Bristol, Conn.
Feb. 23, 1822, from Georgetown, [?]
- UPDIKE, WILKINS. Dated Jan. 25, 1842, at Kingston, R.I. To SFJ.
- UPJOHN, RICHARD. Dated Apr. 27, n.y., n.p. To SFJ.
- VAN DENHEUVEL, J. A. Dated May 12, 1815, n.p. To SFJ.
- VATER, JOHN SEVERN. Dated Sept. 20, 1821, at Halle, [England]. To SFJ.
- VAUGHAN, JAMES. Dated Jan. 2, 1828, at -----, England. To SFJ.
- VAUGHAN, MR. Dated Jan. 27, 1844, at [? London], England. To SFJ.
- VAUGHAN, J. Dated May 26, 1821, at Philadelphia, Pa., to SFJ.
- VAUGHAN, JOHN. Dated Oct. 15, 1825, at Philadelphia, Pa. To SFJ.
- VAUGHAN, JOHN A. Dated Jan., 1842, at New York. [Postmarked Mar. 16]. To SFJ.
- VAUGHAN, PETTY. Letters to SFJ. from London, Eng. June 12, 1844 Aug. 15, 1844 Sept. 20, 1844
June 21, 1844 Oct. 3, 1844

- VAUGHAN, MR. Dated Jan. 16, 1844, at "Fenchurch St." [no city]. To SFJ.
- VIEUFREUX, M. [?Monsieur]. Dated Apr. 1, 1828, at Firenze, Italy. To SFJ.
- V., J. Dated Jan. 23, 1828, at Bâle, Switzerland. To SFJ.
- VISCHER, PIERRE. n.d. from Bâle, Switzerland. To SFJ.
- WALKER, WILLIAM F. Dated Aug. 5, 1846, at Chicago, Illinois. To SFJ.
- WALSH, ROBERT, JR. Letters to SFJ. from Philadelphia: Mar. 6, 1820. Mar. 20, 1821.
- WARD, HENRY G. Dated Aug. 12, 1842, at Middletown, Conn. To SFJ.
- WARD, R. B. and W. A. Dated May 14, 1838, at Hartford, Conn. To SFJ.
- WATSON, WILLIAM. Dated Dec. 1, 1846, at Plymouth, Conn. To SFJ.
- WETMORE, CHARLES F. Letters to SFJ. from New York:
Nov. 7, 1845 Feb. 9, 1846
Nov. 13, 1845 Feb. 26, 1852
- WHEATON, SALMON. Letters to SFJ. from Newport, R.I.
May 19, 1813 Dec. 9, 1814 Mar. 22, 1820
July 29, 1813 May 11, 1815 July 18, 1820
Dec. 10, 1813 Apr. 20, 1819 Oct. 24, 1820
Oct. 7, 1814 Sept. 2, 1819
Sept. 18, 1822, from Hartford, Conn.
- WHEDON, D. D. Letters to SFJ.:
May 7, 1841, from Wesleyan University.
July 3, 1822, from Salem, Mass.
- WHITE, WILLIAM (BP.) Letters to SFJ. from Phila.
Apr. 6, 1814 May 13, 1822 Jan. 20, 1825
Sept. 24, 1819 Sept. 23, 1823 July 21, 1825
July 6, 1820 Jan. 2, 1824
- WHITTINGHAM, WILLIAM ROLLINSON (BP.). Dated "General Theological Seminary" [New York], Dec. 22, 1836. To SFJ.
- ROBINSON, JOSEPH. Broadside dated Mar. 7, 1843, at Baltimore. [Included in Bp. Whittingham's letter to SFJ. of Dec. 22, 1836.]
- WHITTINGHAM, WILLIAM ROLLINSON (BP.). Letters to SFJ. from Baltimore include:
Mar. 27, 1843. Nov. 27, 1824.
- WILLEY, JUNIUS MARSHALL (SFJ calls him JULIUS). Letters to SFJ. from Saybrook, Conn.:
April 20, 1846 March 18, 1847
- WILLCOX, E. M. Dated Jan. 21, 1850, at Philadelphia. To SFJ.
- WILLIAMS, JOHN (BP.) Letters to SFJ.
May 3, 1837, from Deerfield, Mass.
Aug. 7, 1838, from Washington College, Hartford.
April 15, 1839, from Deerfield, Mass.
July 27, 1839, from Hartford, Conn.
Jan. 31, 1843, from Schenectady, N.Y.
Nov. 1, 1845, from Schenectady, N.Y.
Nov. 24, 1843, from Schenectady, N.Y.
Feb. 26, 1844, from Schenectady, N.Y.
April 23, 1844, from Schenectady, N.Y.
Dec. 1, 1844, from Schenectady, N.Y.
- WILLIAMS, JOHN (BP.) Letters to SFJ.
Dec. 3, 1846, from Schenectady, N.Y. [Envelope]
Nov. 17, 1846, from [Schenectady, N.Y.?]
Feb. 15, 1846, from Schenectady, N.Y.
Nov. 11, 1846, from Schenectady, N.Y.
June 23, 1847, from Schenectady, N.Y.
Dec. 27, 1847, from Schenectady, N.Y.
March 10, 1848, from Schenectady, N.Y.
Dec. 3, 1846, from Schenectady, N.Y.
- WILLIAMS, JOHN (BP.) n.p., n.d. Draft of his reply appears on reverse side of Richard H. Hobbs to Bp. John Williams, dated Hartford, May 7, 1850
- HOBBS, RICHARD H. Dated May 7, 1850, at Hartford, Conn. To Bp. John Williams.
- WILLIAMS, JOHN (BP.) Letters to SFJ.
Oct. 7, 1879 [1849?]
n.d., n.p.
- WILLIAMS, JOSIAH. Dated Aug. 2, 1816, at Middletown, Conn., to SFJ.
- WILLIAMSON, HUGH. Dated Jan. 26, 1814, at New York. Form letter sent to SFJ.
- WILSON, SAMUEL F. Dated Jan. 15, 1823, at New York. To SFJ.
- WILSON, WILLIAM DEXTER. Dated Oct. 29, 1847, at Sherburne, N.Y. To SFJ.
- WILLBANK, E. W. Dated Aug. 4, 1842, at Boston, Mass. To SFJ.
- WINSLOW, BENJAMIN DAVIS. Letters to SFJ. from Boston, Mass. Oct. 17, 1843
Aug. 4, 1842 Nov. 5, 1842 May 20, 1845
Aug. 17, 1842 Apr. 17, 1843
- ANDREWS, W. T. Dated Nov. 5, 1842, at Boston, Mass. To Benjamin Davis Winslow. [Enclosed in Winslow's letter to SFJ. of Nov. 5, 1842.]
- WOLCOTT, CALVIN. Letters to SFJ.
March 28, 1825, from Hanover, Mass.
May 4, 1838, from Boston, Mass.
- WOOD, S. Letters to SFJ.
Sept. 14, 1837, from Liverpool, England.
Sept. 21, 1832, from Siena, Italy.
- WOODMAN, AARON. Dated Jan., 1825, at Boston, Mass. To SFJ.
- WOOSTER, CHARLES W. Dated Dec. 28, 1842, at New-town, [Conn.?] To SFJ.

[The following letter is printed in the Massachusetts Historical Society's Col-lections, III (1794), pp. 162-166.]

A Letter to Dr. FRANKLIN, from GRANVILLE SHARP, on the subject of American Bishops.

OLD JEWRY, (London,) October 29, 1785.

DEAR SIR,

I OUGHT long ago to have returned thanks for your kind attention to my last letter by your friendly and obliging answer of the 5th July last, but I was then out upon a long tour into Scotland, Cumberland, Westmoreland, &c. for two months, and have been very much engaged since that time.

The approbation you have been pleased to express of my tract on

the *Election of Bishops* gives me particular satisfaction; and as you have thought proper to favour me with some information on that subject, it becomes my duty to enlarge upon it, and to communicate my sentiments without reserve. Long before this time you will probably have heard of a letter which I wrote to a friend in America, expressing my doubts concerning the validity of Dr. Seabury's consecration by the *Nonjuring Bishops* in Scotland: a copy of which letter was taken (as I am informed by the Clergyman to whom it was sent) in order to be laid before the Convention of the Episcopal Clergy of three American provinces, intended to be held at Philadelphia, in the last month: the result of which I earnestly wish to hear. You have intimated a probability that the people of America in a certain case, "*may think it right to elect*," but the Episcopal Clergy of America will, of course, be aware that a mere *election* of a presbyter to the office of a Bishop, will not be sufficient to constitute the Episcopal Dignity (nor to confer the kind of authority that is requisite for those who preside, according to the apostolic constitution, in the churches of Christ) without the outward form of *laying on hands* by *other Bishops*, after solemn prayer for the *inspiration* of the holy spirit to assist and guide the elected person in the execution of such a solemn charge and trust in the church of Christ, as must render him most awfully responsible for his whole conduct before God and man!

I was anxious that this truly Christian and scriptural rite of *laying on hands* should be communicated to the Episcopal Church of America, by a channel of continuation from the apostolic times that should be as unexceptionable as possible; and therefore I wished that the first American Bishops might be consecrated by our *English Bishops*, whose predecessors were particularly instrumental in promoting the reformation from Popery (several of them having sealed their testimony with their blood) and whose doctrine in general has ever since been limited by the test of holy scripture. The authority of the *Bishops of Scotland*, who were ejected in the reign of King William and Queen Mary, was also equally unexceptionable at that time, as I have elsewhere declared, and though they were inhumanly persecuted during the remainder of that reign, and for a few years in the beginning of Queen Anne's reign, yet they had it in their power, soon afterwards (in the 10th year of that reign) to have continued an *unquestionable* Episcopal church,

though not an *established* one; for their meetings were *tolerated*, at least, and their "letters of orders," acknowledged and authorized by an express act of Parliament in 1711 [which I have reason to believe was principally promoted by the interest and continued endeavours (for several preceding years) of my own grandfather*] on condition that they should take the oaths to the Queen, the Princess Sophia, and all the royal family. But unhappily, through the unreasonable attachment of many of them (or of their successors) to the excluded Popish family, these terms were not generally complied with; whereby they assumed the new character of *Nonjurors* and *Jacobites*, professing attac-

ment to a *foreign authority* that was inimical to the established government: which unhappy disposition afforded a pretence afterwards to the enemies of the Episcopal church of Scotland to obtain a repeal of that just act, and to entirely abolish the reasonable toleration it afforded to the continuance of the Episcopal church of Scotland. (See *Acts* xix and xxvi. K. Geo. II. in 1746 and 1748) whereby no "*letters of orders*" were allowed, but those of *English or Irish Bishops*, after 29th September, 1748: and this extreme severity was exerted, without making the least reserve for discriminating in favour of such Scottish Bishops, or Episcopal pastors, who might have qualified themselves for toleration agreeable to the former acts, and therefore the acts of repeal were too plainly acts of unjustifiable violence, which nothing but the critical time in which they were passed (viz. during the extreme defection of the Jacobite party by the happy suppression of the late rebellion in the heart of the kingdom) would have prompted the opposite party in power to adopt; nothing but an opportunity of irresistible power could have emboldened them to proceed to such cruel extremities under the external form of law! But however cruel and unjust this repeal of a mere *toleration* may be deemed towards the more moderate part of the Bishops and Episcopal pastors of Scotland, yet, it is to be feared, that by far, the greatest part of them had not sufficient *moderation* to induce their submission to "*the powers that be*," and to profess a due christian resolution to *live quietly* under the established government: for it appears that the professed *Nonjurors*, were driven by the spirit of party to very unjustifiable lengths; and their attachment to the excluded family induced them (as I have been informed) to receive their *Congés d'Elire* from the *Pretender*: a practice highly derogatory to the rights of the christian church, and therefore justly exceptionable even under a protestant prince, but utterly *unexcusable*, when the submission was *voluntary* to a Popish descendant of the justly excluded family, who had not even a shadow of power or authority to enforce that undue royal interference in episcopal elections!

But this voluntary submission to the *Congé d'Elire* is not my only objection to the nonjuring Bishops of Scotland. Their high tory notions of passive obedience, and indefeasible hereditary right, under the

* His grandfather was Archbishop of York.

influence of a foreign *Popish* prince, have led them to adopt (as I have been informed) some *usages* which are very exceptionable and apparently *Popish*! For, it is said, that they not only mix *water* with the wine in the commemoration of the Lord's supper (which is without authority of the holy scripture, howsoever the *tradition*, which they profess, of *primitive times*, may seem to favour it) but they also adulterate even *the water* in the other sacrament of baptism (contrary both to *primitive tradition* and *the scriptures*) with a mixture of *chrism* or *oil*, &c. when *pure water* alone is commanded! And so dangerous is it to be wise above what is written, that *prayers for the dead*, and

extreme union have also been admitted (it seems) as *usages* among them!

These are my reasons for wishing that the first American Bishops may receive their consecration rather from our *English Bishops* than from the *Nonjurors* of Scotland. And I have good authority to say, that several of the English Bishops (and I have not the least reason to suspect that any of the rest entertain different sentiments on this point) are very desirous to promote the episcopal church of Christ in America or elsewhere upon true christian principles, without any idea of acquiring the least ascendancy thereby, which might be derogatory to the independence of free national churches: and though they are, at present, so unhappily bound up by the *act of uniformity*, that they cannot dispense with the oaths of allegiance and supremacy, yet I am assured on the best authority, that they will endeavour to obtain a due sanction or power to do so (even if an express act of Parliament should be thought necessary to effect it) whenever a proper requisition shall be made to consecrate a Bishop, or Bishops, for America, provided the elected persons sent from hence, bring with them the necessary testimonials of their ecclesiastical qualifications, morality, election, &c. (for the Scriptural rubric is to *lay hands suddenly on no man*) and I have ample reason to think that all due attention will be paid to so just a demand.

Be pleased to excuse the trouble I give you in perusing so long a letter, for it was not in my power to express all that I wished to communicate on this important subject in fewer words.

I remain, with true respect and esteem,

Dear Sir,

Your obliged humble servant,

GRANVILLE SHARP.

His Excellency BENJ. FRANKLIN, Esq.

HE observes that he had written before to a friend in America upon this subject. That friend was President Manning, of Providence. He wrote to him upon it in the winter before, when he sent a present of books to Providence college; and a copy of the answer thereto is before me, dated Providence, July 26, 1785, which mentions, that said letter about bishops, was dated December 30, 1784, and the President says,

"YOUR letter relating to ecclesiastical matters, after perusal, I communicated to my ministering brethren of the episcopal church, in my vicinity, who took a copy of it. I then took it to New York and communicated it to some of the members of Congress; lent it to Dr. *Proff* the *Reflector*, who desired liberty to copy it, which I granted him; withal, requesting him to communicate it to his brethren. He proposed doing so, and laying it before the convention of the episcopal clergy, of Virginia and New York, inclusive, to meet at Philadelphia in September next."

In answer to this, Mr. Sharp wrote December 11, 1785, and said,

"I AM much obliged to you for so candidly communicating my former letter, respecting the *nonjuring Bishops of Scotland*, to so many respectable persons, and especially to Dr. Prevost, as his intention was to lay a copy of it before the general convention of the episcopal churches at Philadelphia. Having received a letter from Dr. Franklin (written just before his departure from Passy) on the subject of *Episcopacy*. I thought it right to acquaint him that I had already wrote a letter on that subject to a friend in America (without mentioning names whereas I had expressed my doubts concerning the *nonjuring Bishops of Scotland*; and as these doubts and suspicions have been confirmed in my late journey to Scotland, wherein I received much more information concerning them than I was aware of, when I wrote to you; I thought it my duty to declare it without reserve in a letter to Dr. Franklin; and the same reasons which prompted me to write to him, induce me to send also to you a copy of *that letter*; because it was not for the sake of individuals that I wrote so long a letter, but for the information of the public. However if you think there is any impropriety in communicating the copy of a letter addressed to an individual, before he himself may have received it, you will do well to conceal the address of the letter, and forbear to mention Dr. Franklin's name in the matter; but I must entirely leave to your better judgment, the propriety of doing so or not.

I am happy to find you have reason to think that "in projects of time the slavery of the Africans throughout the United States must be abolished: that the plan formed for the peopling of the new States does not admit of personal slavery, and as these will be contiguous to those where it still obtains, owners of slaves will derive but little advantage, as stepping over the line will ensure them their liberty. This will surely be a desirable and happy effect! but yet I cannot help being jealous lest *custom* (which has for many years so shamefully perverted in America) of taking up runaway slaves and delivering them up to their masters, for the sake of the advertised rewards, should still continue, if it is not prohibited by express laws, and a repeal of those by which it was wickedly encouraged; because *us* (even to a proverb) is *second nature*. I have therefore enclosed an argument on that subject, which I drew up many years ago, when I first began to vindicate the rights of poor negro slaves in England, against the established opinions of some great lawyers (the Lords Hardwick and Talbot, Judge Blackstone, &c.) and my endeavours, thank God, were not in vain, but proved in the end, completely effectual to the enfranchisement of every slave (I mean every *domestic* or *private* slave) that touches English ground!

"I remain,

"With great esteem,

"Dear Sir,

"Your obliged humble servant,

"GRANVILLE SHARP.

"P. S. I have an earnest desire to see an account of the determination of the late convention of the Episcopal churches, at Philadelphia, : "Rev. Mr. MANNING."

"The foregoing letter to Dr. Franklin, hath been transcribed with great care, from the copy which Mr. Sharp sent to President Manning, which is now before me; and the extracts of the other letters have also been carefully made, for the use of the Massachusetts Historical Society, by their humble servant,

ISAAC BACKUS.

Middleborough, May 6, 1794.

[The following article is taken from the Collections of the Massachusetts Historical Society, XIV (1816), 297-301.]

ORIGINAL PAPER RESPECTING THE EPISCOPAL CONTROVERSY IN CONNECTICUT, MDCCXXII.

[In the second volume of these collections, second series, were inserted, "Some original papers respecting the Episcopal Controversy in Connecticut, 1722." A third letter on that subject, which was then mislaid, has since been found, and is here inserted. John Davenport was minister of Stamford, Stephen Buckingham was minister of Norwalk, Joseph Moss, writer of one of the letters before published, was minister of Derby, Joseph Webb was minister of Fairfield.]

Very Reverend Sirs,

WE have taken it, that yourselves were consulted upon the first erecting a collegiate school in our colony, nor can we account it improper, that yourselves and our reverend fraternity in the principal town of our country be apprized of the dark cloud drawn over our collegiate affairs, a representation whereof may already have been made by some of our reverend brethren trustees: But if not, and the case being of general concern, we are willing to make our mournful report, how it hath been matter of surprize to us (as we conclude it hath been or surely will be to you) to find how great a change a few years have made appear among us, and how our fountain, hoped to have been and continued the repository of truth, and the reserve of pure and sound principles, doctrine and education, in case of a change in our mother Harvard, shews itself in so little a time so corrupt. How is the gold become dim! and the silver become dross! and the wine mixt with water! Our school gloried and flourished under its first rector, the Rev. Mr. Pierson, a pattern of piety, a man of modest behaviour, of solid learning, and sound principles, free from the least Arminian or Episcopal taint: But it suffered a decay for some years, because of the want of a resident rector. But who could have conjectured, that its name being raised to Collegium Yalense from a Gymnasium Saybrookense, it should groan out Ichabod in about three years and an half under its second rector, so unlike the first, by an unhappy election set over it, into whose election or confirmation, or any act relating to him, the senior subscriber hercof (though not for some reason, through malice or mistake bruited) never came. Upon the management of our college three years and an half, how strangely altered is the aspect thereof! that its regents, sc. rector and tutor are become such capable masters of Episcopal leaven, and in such a time so able to cause how many to partake of it!

It appears surprisingly strange, that it should so diffuse itself into our ministry, and many of them not of the least

note now appear in the company, viz. Mr. Hart of East Guilford, Mr. Whittlesey of Wallingford, and Mr. Elliot of Killingworth; these, perhaps, not much short of the rector's years. And two societies, branches of the famous New Haven, one on the north, and the other on the west, are mourning because of their first ministers, in so little a time after their ordination, declaring themselves Episcopal, and their ordination, lately received, of no value, because a non habentibus potestatem.

Upon our commencement, Sept. 12, the rector distinguished his performance by the closing words of his prayer, which were these, viz. *and let all the people say, amen.*

On the evening of said day, it was rumoured there, that on the next day the gentlemen become Episcopal, designed to propound to the trustees three questions. 1. Q. Whether ordination from such ministers, whose ordination was from the leather jacket, be valid? 2. Q. Whether ordination from ministers, who are only presbyters, be valid? 3. Q. Whether an uninterrupted succession from the apostles days be not absolutely necessary to the validity of a minister's ordination? But these were not so propounded.

But the day following the commencement after dinner, these gentlemen appeared in the library before the trustees, where many other ministers were present, and first declared themselves viva voce, but after that, on the direction of the trustees, declared themselves in writing, a copy whereof is not with us. But the substance thereof is this. sc.

Some of us doubting the validity of Presbyterian ordination in opposition to Episcopal ordination, and others of us fully persuaded of the invalidity of said ordination, shall be thankful to God or man helping us if in an error. Signed Timothy Cutler, John Hart, Samuel Whittlesey, Jared Elliot, James Wetmore, Samuel Johnson, Daniel Brown. The persons doubting were Mr. Hart and Mr. Whittlesey.

Consequent to this declaration, the trustees advised, that the doubters continue in the administration of the ministry word and sacraments, but that the fully persuaded forbear sacramental ministration, until the meeting of the trustees, which was appointed on the Tuesday-evening at New Haven, following the opening of our General Assembly there, the said Tuesday being the 16th of the next month. The trustees also advised, that the said ministers would freely declare themselves to their respective congregations.

It may be added, that Mr. C. then declared to the trustees, that he had for many years been of this persuasion, (his wife is reported to have said that to her knowledge he had for eleven or twelve years been so persuaded) and that therefore he was the more uneasy in performing the acts of his ministry at Stratford, and the more readily accepted the call to a college improvement at N. Haven.

But then if he knew the college was erected for the education of such as dissented from the church of England, (and how could he not know it) and knew himself not one: with what good faith could he accept said call and the considerable encouragement he had, and the rather if he disseminated his persuasion so contrary to the very design of its erection, and the confidence of those that called him. Indeed he hath said, that he hath laboured only with one to be of his persuasion: Were it so, there would, in one instance, be a foul frustration of the confidence reposed in him, but what a number above one of the students have been leavened by him, who can be assured, but coming time may discover the unhappy instances of it.

Further, Mr. C. then also declared it his firm persuasion, that out of the church of England, ordinarily, there was no salvation.

To the last we only say, *Μὴ γινώσκει* for we dare not so offend the generation of the righteous, nor disturb the ashes of the myriads, that have slept in Jesus, of the Catholick professors of the orthodox faith in the three kingdoms, yea, and all reformed christendom, and in New England particularly, who have not been of the communion of the church of England.

It must be acknowledged to the divine goodness, that all the trustees then present (and of the whole number wanted only three, sc. of Lime, N. London, Stamford) shewed themselves constant to your principles, and affected to the trust committed to them: yet desirous that the meeting of the trustees might (if possible) be fuller, and also their doings might be in the face of the colony, represented in General Assembly, they took care, that Mr. C. might have the use of the house they had hired for him until the Wednesday next after the opening of the General Court, viz. October 17.

No wonder that it is said in all our towns on the seaside, and probably in our inland towns likewise, the talk in every one's mouth is the surprising conjuncture, wherein such a number, who are now said, at least for a year past, to have distinguished themselves by their frequent meeting together, the design whereof the late declaration is accounted to open, appear fond of that way, an unembarrassment from which moved our predecessors to so voluntary an exile into a then rude wilderness. And in the vagrant surmises of people, others of our principal men are by way of question or affirmation talked of, to belong to this set of deserters; of whom, until time shew otherwise, better things are hoped.

One of us subscribing, who was then absent, could have the above account only by report, when the other, being present, bare a part with the trustees at N. H.

Reverend sirs, having thus bemoaned the dark providence over us, we may not doubt of your christian sympathy, nor of your prayers, which yet we earnestly ask, unto Him, that holdeth the stars in his right hand, and walketh in the midst of the golden candlesticks: We ask also your assistance, what you may think proper, in a conjoined testimony in the cause of Christ to our government and people, and the encouragement of the trustees, and the recovery (if possible) of those that are gone from us. And with sincere prayers, that how grievous soever our sins have been, and how much his anger hath been kindled against us, it may please the Lord, who is God and not man, yea the God of pardon, not to give us up, cast us off, forsake us, nor to call our name *לא רחום* but that his gracious-blessing-presence may be, and continue in your and our churches,

We subscribe ourselves,

Reverend Sirs,

Your unworthy fellow-partners

in the ministry of the gospel.

JOHN DAVENPORT,
S. BUCKINGHAM.

The very Reverend,

INCREASE MATHER, D. D.

COTTON MATHER, D. D.

STAMFORD, SEPT. 25, 1722.

Admit Bearer to

THE BLESSING

BY

THE MOST REVEREND AND RIGHT HONOURABLE
THE LORD ARCHBISHOP OF CANTERBURY

AND

THE OPENING

BY

THE WORSHIPFUL THE MAYOR OF FOLKESTONE

OF

ST. PETER'S PARISH HALL

Wear Bay Crescent, Folkestone

ON

WEDNESDAY, 10th MARCH, 1954

at 8.15 p.m.

NOTE.—His Grace the Archbishop will administer Confirmation at 7 p.m. in St. Peter's Church on the same date.

V. R. BARTLETT, Vicar.

[From Niels H. Sonne, "Bibliographical Materials on the Episcopal Church," *Bulletin of the General Theological Seminary*, XLIII, no. 1, section 2, pp. 1-11. It was there reprinted from the Summer, 1957, issue of *Religion in Life*.]

DOCTORAL THESES

Previous articles in this series have discussed doctoral dissertations in their fields. The American Episcopal Church has not been the subject of many such theses. Of the relevant theses listed in *Doctoral Dissertations Accepted by American Universities*, 1934 to date, six seem to be concerned primarily with historical subjects. They are R. L. Arends, *Early American Methodism and the Church of England* (Yale, 1948); C. N. Brickley, *The Episcopal Church in Protestant America, 1800-1860* (Clark, 1950); W. A. Bultmann, *The Society for the Propagation of the Gospel in Foreign Parts and the Foreign Settler in the American Colonies* (California, 1952); F. D. Gifford, *The Church of England in Colonial Westchester: a Study of the Work of the S.P.G. Missionaries in the Parishes of West Chester, Rye and New Rochelle* (New York University, 1942); W. W. Manross, *The Episcopal Church in the United States, 1800-1840* (Columbia, 1939), published by the Columbia University Press in 1938; and L. U. Ridout, *Foundation of the Episcopal Church in the Diocese of California, 1849-1893* (Southern California, 1953).

Other doctoral theses, arranged alphabetically by author, are: L. A. Belford, *Marriage and Canon Law in the Protestant Episcopal Church (U.S.A.)* (Columbia, 1933), published by University Microfilms; H. L. King, Jr., *The Doctrine of Conscience in Contemporary Anglo-Catholic Theology* (Columbia, 1951), published by University Microfilms; C. O. Loveland, *The Problem of Achieving Agreement on the Form of Government of the Protestant Episcopal Church in the United States of America, 1780-1789* (Duke, 1953), to be published in April, 1956, as *The Critical Years: the Reconstitution of the Anglican Church in the United States of America, 1780-1789*, by the Seabury Press in Greenwich, Conn.; J. H. Scambler, *The Anglican Synthesis (Catholic and Evangelical)* (Northern Baptist, 1953); S. A. Temple, *The Common Sense Theology of Bishop White: Selected Essays from the Writings of William White, 1748-1836... with an*

Introductory Survey of his Theological Position (Columbia, 1946), published by the King's Crown Press in 1946; E. G. Waring, Jr., *Philosophical Aspects of Recent Anglo-Catholic Thought* (Chicago, 1950); and M. M. Weston, *Social Policy of the Episcopal Church in the Twentieth Century* (Columbia, 1934), published by University Microfilms.

SOURCE MATERIALS

The scholarly Episcopalians, F. L. Hawks and W. S. Perry, made efforts in the middle nineteenth century to place in print important unpublished materials relating to the Church, which might otherwise be lost. Their joint efforts had a small but valuable yield. With Hawks as editor, the Protestant Episcopal Historical Society brought forth Volume One of its *Collections* in 1851. This is of special value for its material on George Keith and John Talbot, early eighteenth-century missionaries. In 1863-64, Hawks and Perry brought out their *Documentary History of the Protestant Episcopal Church in the United States of America. Containing numerous hitherto unpublished documents concerning the Church in Connecticut* (New York, 1863-64). Later, Perry was able to publish five folio volumes of *Historical Collection Relating to the American Colonial Church* (Hartford, 1870-78), covering Virginia, Pennsylvania, Massachusetts, Maryland, and Delaware. These volumes were based on transcripts made in England under F. C. Hawks' direction.

A major printed source for the colonial church is the Society for the Propagation of the Gospel's *Abstract of Proceedings*, 1704-1783. The Library of Congress has also been active in gathering photo-reproductions of materials in English libraries relevant to the Church of England in colonial America. This work is described in N. R. Burr's *Anglican Church in New Jersey* (p. 658). Another notable project for the publication of Episcopal source materials is the Virginia State Library's series of volumes reproducing the prerevolutionary vestry books and registers of various parishes in Virginia. Mention should also be made of *Archives of the General Convention* edited by order of the Commission on Archives, by Arthur Lowndes, six volumes (New York, 1911-12). In spite of the inclusive title, this set contains only the correspondence of Bishop J. H. Hobart, from 1757 to 1811. Each volume has a special bibliography and there is a list of the writings of Bishop Hobart.

Useful diocesan bibliographies are also found in G. E. De Mille's *A History of the Diocese of Albany, 1705-1923* (Philadelphia, 1946); G. M. Brydon's *Virginia's Mother Church*, Volume 1, 1607-1727 (Richmond, 1947) and Volume 2, 1727-1923 (Philadelphia, 1952); G. F. Smythe's *History of the Diocese of Ohio Until . . . 1918* (Cleveland, 1931), and other diocesan histories. Du Bose Murphy's *A Short History of the Protestant Episcopal Church in Texas* (Dallas, 1935) contains a brief bibliography of the Church in the state of Texas. N. W. Rightmyer provides a good annotated bibliography in his *Anglican Church in Delaware* (Philadelphia, 1947). An interesting special feature of this work is the reprint of "A catalogue of the missionaries' library" from *A Collection of Papers, Printed by Order of the Society for the Propagation of the Gospel in Foreign Parts* (London, 1788).

THREE 18th CENTURY LETTERS OF AMERICAN INTEREST

My Lords,

The Rev^d Mr. Walter Hanson Harrison, the Bearer hereof being licensed by me to perform the Ministerial office of a Priest in the Province of Maryland in North America and on his departure thither, I make it my Request that your Lordships will be pleased to order him His Majesty's Bounty of twenty Pounds to defray the charge of his Passage, and am

My Lords,
Your Lordships
Very faithful humble serve
Ric: London.

Fulham, Augt, 24 1774.

To the Right Honble

The Lords Commissioners of His Majesty's Treasury.

Letter from Richard Terrick Bishop of Peterborough 1757-64 and London 1764-77.

To The Rt. Honourable the Lords Commissioners of His Majesty's Treasury

My Lords

The Reverend Mr. Hezekiah Watkins being appointed a Minister in the Province of New York in America, and on his departure thither I make it my request, that your lordships will be pleased to order him his Majesty's bounty of twenty pounds to defray the charge of his passage to the Province and am

My Lords
Your Lordships
Very faithful servant,
Ed^m London

Whitehall the 25th Sept. 1744

Letter from Edmund Gibson born 1669. Archaeologist and Bishop of Lincoln 1716-23, London 1723-48. Gibson Edited Camden's *Britannia* 1695. Ed.

My Lords

The Bearer Mr. Thomas Hughes being appointed a Minister in Virginia and on his departure thither, I make it my request that your Lords will please to order him His Ma'ty's Bounty of twenty pounds usual on such occasions to pay for his passage to that colony and am

My Lords
Your Lordships
Most Humble and obedt
Servant
Joh: London

(To) Lords Commissioners of the Treasury.

Letter from John Robinson Born 1650, Statesman, Bp. of Bristol 1710-14, London 1714-23. First plenipotentiary at the Treaty of Utrecht.

JOURNAL OF TRIP TO PITTSBURG LANDING TO
ASSIST IN THE CARE OF SICK AND WOUNDED
SOLDIERS—APRIL 9, 1862.

(From a MS. in the Archives. Authorship unknown.)

Soon after the news of a severe battle at Pittsburg was received, there came a telegraph dispatch from Gen Strong to our Sanitary Commission, for Physicians and Nurses— I formed one of the party sent out on this call. We left Chicago, Wednesday, At 5, P.M. on a Special train for Cairo [Illinois]. We numbered about Twenty Physicians and Fifty Nurses. We reached Cairo at 9. A.M. on Thursday having travelled with unusual rapidity all the night. We breakfasted at the Sanitary Rooms. Cairo is a strangely looking place---protected from the floods of two large rivers only by the levees. It is threatened with inundation most of the time. Its streets are impassable, the water covers at the present time, the floors of the houses. Boats are used as means of Conveyance. A child was drowned in its streets the day before our arrival. A Steam pump is constantly at work to pump out the water. Where the water is not, the mud is. Lying at the levee is a large Transport Steamer, with her decks full of men, horses, wagons, hay and baggage. She is the Continental, from St. Louis on her way to Pittsburg with Gen Halleck, and his Staff & Body Guard. At Noon we took passage on the Hospital Steamer, the Louisiana and were soon on our way up the muddy Ohio. Nothing of interest along the way--the river banks are low, or rather flooded by the unusual high stage of water. Only now and then do we meet with bluffs or signs of habitations. The trees are leaving out and many flowering shrubs are seen most abundant of which is the "red bud" with a beautiful pink flower. At 5, o'clock we reach Paducah which is Fifty Miles from Cairo and lies at the mouth of the Tenn River. We find the Continental with Gen Halleck here taking on board more troops. Every thing about us now partakes of war. Large camps indicated by long lines of white tents, above, below, and behind this town, while the fortifications in front with their heavy guns hold in check the disloyal people. Making no stop here, we are soon ploughing our way up the swift current of the Tenn River. The air is chilly & the weather threatens rain. Just before dark we meet a Steamer on her way down with wounded men. They lie as thickly as they can be placed and even on the upper decks with awnings and tents spread over them. The Boats hail each other and we give them the news of the Surrender of "Island No 10" After Supper we assemble in the Cabin. The men and nurses of the boat have been arranging for the coming sufferers. Rows of cots line nearly the whole of both sides of the saloon. Medicines, bandages, lint &c are all ready. The after-cabin is filled with our party. Prayer Meeting is proposed and acceded to. Rev Mr Patton conducts the exercises. Rev Mr Collyer, a Unitarian replies to remarks made by Mr P-- which leads to a discussion. Mr C expresses the opinion that more good can be done a sick and dying soldier by cooling drinks & faithful nursing than by telling him the need of reconciliation with God ere he dies, and says, the soldier who dies in de-

fence of his Country--even if he has not repented of sin, will be saved & he should scorn to tell such a man of "the dying thief" These sentiments were applauded by several listeners and our meeting looked like failure. Mr Patton and Rev Mr Savage replied with much effect and with interesting facts, which supported our view of the subject. Further discussion is cut off by prayer, & then the Meeting is closed. At 10. o'clock I fall asleep amid the murmur of voices and the splash of the Steamer's wheels. At midnight we reach Fort Henry; we are hailed, questioned, and allowed to pass.

Friday Morning. I arise early, and go on the upper deck, and have a fine view of the river scenery. The Country is looking beautiful. The foliage is fresher and fuller as we go farther South, the birds are plenty and sing sweetly; and the shrubs and trees are pretty in their white & pink blooms, and the misletoe [sic] boughs are in great profusion. The river banks are higher. More appearance of a settled country. Now and then we pass small villiages, but mostly the signs of inhabitants are here and there a farm house with its blooming orchards, its "contrabands" and white folks. Many and many a deserted cabin we see and the War and the flood have made their marks of desolation. The scenery in some places is grand, the steep hills sloping abruptly up from the river in some of its deep bends reminds me of the "Highlands of the Hudson." Occasionally we pass a slower boat on its way up with coal or hay, or meet another coming down the swift current with wounded men. After passing Clifton on the east bank in Tenn, we see scarcely any signs of life, till we reach Savannah at 2. P.M. Here are evidences of an Army, long lines of covered baggage wagons, tents, horses, men. In every tent almost & in every house lie the sufferers of the late battle. Steamers lie at the landing taking them on board. We begin to think we are near the scenes so full of stirring interest to us all. We stop not here, but steam on for Pittsburg. Four miles beyond we pass a large encampment of troops with their picket guard all along the river. This is Crump's Landing where reinforcements under Gen Buell crossed in such haste late on Sunday afternoon and whose timely arrival saved our Army.

A few more miles and a long line of steamers moored under high bluffs told us we had reached Pittsburg. It was 4, P. M. and the rain was falling in earnest. As we steam along side of the Tigris, on which Gen Grant and Staff are, the officers and men crowd down to meet us. We are the first boat up from Cairo since the battle and we bring them the news from "Island No 10," questions are hurriedly asked and answered. How is such a Regiment, or such a Battery? asks its friends or the officers. Who was killed in this or that company? how many are killed and wounded? &c &c. Groups gather here and there around some narator [sic] of the battle, and we soon have very good ideas of what kind of a conflict waged here with such deadly fury. Twenty or thirty Steamers lie moored under these high bluffs while opposite

under the other shore lie the two powerful Gun Boats, the watchful guardians of the river. Dark black looking objects they lie over there, as if trying to hide in the thick bushes that skirt the river, till the note of danger calls them to duty again. While the heads of our delegation go to report at Head Quarters, a few of us go ashore, despite the mud and heavy rain. The latter is bad enough, but the former is beyond description, deep, sticky and everywhere. With difficulty we climb the bluffs and from them behold a novel spectacle. Everything seems in confusion. Up yonder hill go a file of soldiers with provisions on their backs--right beside us come four men with a wounded comrade on a stretcher, carrying him to the boats. Five days since they fell, and the wounded not all in, nor the dead all buried, for though right before us are scores of new made graves & some yet open, beneath the bluff we passed a dead soldier, while beyond the large tree lies another corpse whose features are handsome & regular and there is something about the expression that arrests attention. There he sleeps his last, long sleep, undisturbed by the heavy rain that beats upon the upturned face or the noise & confusion all about him. By yonder log cabin (the only house here) lie an arm & several legs, thrown there by the Surgeons. Struggling up through the churned mud of the ravine are army wagons with 3 & 4 pr of mules attached the drivers plying their heavy whips and fearful oaths. Artillery wagons & cannon, troops of cavalry, companies of infantry &c. &c. After going some distance in the mud, rain & confusion, and barely escaping being rode over by some mounted officer, we turn back for the boats. Half sick, coated with mud & soaked with rain we at last reach our Boat. We find our delegation had been divided into parties of threes & fours, headed by some physician and had been assigned our duties on different boats. Dr's Ross, Henry & Amerman, with 9 nurses of which number I was included, are ordered on board the Crescent City, loaded with wounded and soon to start down the river. We are soon on board and here begin the duties for which we came.

We had hardly got on board with our Sanitary Stores before we were on the way to St Louis. On the boiler deck on hay and mattresses in two long rows are over 100 wounded men. On the deck above and in the saloon & in the state rooms, as thick as they can be placed, are over 300 more. The Surgeon in Charge is Dr David Smith, Med director of Gen Thomas Division, who is a gentleman [sic] and a Christian, a man of tender heart & skillful hand. As I pass along through the line of sufferers I stumble over the feet of one lying on a blanket. I turn to excuse myself and find he is a corpse. We go into the after cabin and organize for work. The boat is divided into 5 wards. I have charge of the 5th. It is all the men in the state rooms and half who lie on the floor of the cabin. Under me are 5 soldier nurses, who have been detailed to take care of their comrades. One of my nurses is a little drummer boy of 12 years. More of him anon. It is their business to nurse & wait upon a certain number of men assigned to them. Mine to see that they do it & do it well, to give medicines, cooling drinks, & delicacies and do everything that circum-

stances & a kind heart will prompt. Also it fell to me to order and distribute the food at each meal, and I found there was little or no time left when all this was done. The Physicians give us Opiates for the most restless and distressed men and are advised by Dr Smith to retire & be ready in the morning for wound dressing and amputating. All that long night I move without rest up and down among those poor men answering their many calls. There is one remarkable thing about all this--there is, only in a few very bad cases, no groaning or complaining, no fretfulness or impatience, and from the fortitude with which they bear pain, you would scarcely think they suffered so and many were mortally wounded. Towards morning, all but one of my nurses are asleep, and only one in 5 or 6 of the sufferers are awake. Still there are enough wakeful ones to keep me going constantly. In the morning the men are washed, wounds dressed, breakfast served, physicians go around and prescribe and look after the bad cases.

The Amputating soon begins. In the after cabin is a long table, the first half is filled with medicines, bandages, lint surgical instruments &c. On the after part is a mattress covered with rubber cloth. The wounded man is brought in by the nurses, laid on the table, either is given and soon his limb or arm is severed by the quick knife of the surgeon. The floor is slippery with blood and before night, in that corner lie a pile of legs & arms, & now & then a foot. 25 Amputations were performed ere we arrived in St Louis. As I passed by a young man, the Dr said to me "get some men & bring this one to the table." I stooped down and looked at his wound. A Minie ball had entered just above the knee, the bone was shattered, and looked bad. "I dont want to go" said he. I told him he would not feel it for we should make him insensible when we took it off. "Oh! he's only going to cut out the ball" said the young soldier. Again the Dr passed. "you dont mean to take my leg off, do you doctor?" Yes, it must come off" replied the Dr. "Oh! no, Oh, no." cried the young man "you must not do that, you must not take my leg off." "Then" said the Dr. pointing his finger and speaking slowly, "then you take the responsibility of your own death, for you will die." "I had rather die," quickly replied the soldier with a wild look. I told him his life was worth saving but he refused and was taken ashore at Paducah with 50 others as among our worst cases. I began to realize what suffering war costs. Men's limbs and lives are of little a/c seemingly. Another young man, with fine dark eyes, black curly hair & handsome face lay near him in great pain. I shuddered as I saw the assistants take him up for the Amputating. His leg was taken off, while he lay insensible and as pale as marble. When brought back to his cot, it was a long time before he returned to consciousness. We thought him dying, feeding him with brandy and watching the flickering pulse, we try to arouse him. "William, you are dying. did you know that you were dying" slowly opening his eyes. he feebly says "Am I?" "have you any message for your friends" we ask. No answer. giving him more stimulants, & seeming to hold him back from death we ask again, "any word. any mes-

sage?" In a low, feeble tone he says "Tell my Mother I die a Christian. I am ready" Half an hour after he was quite revived so that he said to us, Tell Mother and sisters to meet me in heaven". He lived long enough to be taken to the Paducah hospital where we arrived in the afternoon, and where he passed from earth & its suffering to heaven and its rest, the next morning. At Paducah we carried shore, Fifty One of our worst cases, causing us much relief from care and anxiety. We meet here the "War Eagle, bound for Cincinnati, with 350 wounded. A part of our Y.M.C.A. Committee were on her. Toward evening we again start on our journey, leaving the Tenn River and going down the Ohio. After Supper I passed through my Ward with the Physician and gave opiates to the restless & most suffering ones and arranged my nurses, so that no want of the men should be disregarded, and then went to bed, sleeping soundly till 6, A.M. Sabbath morning. While the nurses were washing the men and breakfast was preparing, I went on the upper deck. We had passed Cairo in the night and were now steaming up the broad Mississippi. Its swift muddy current dashed against us, sweeping down large trees, and snags, and drift wood, rising over and reaching far beyond its banks up to farm & cottage, a mighty mass of surging, turbulent waters rushing madly to the Gulf.

Again I begin my work among the wounded men--early in the forenoon they take to the amputating table a tall fine looking man, with a very intelligent face. They are going to amputate at the thigh joint. The Surgeon with a long narrow knife, as quick as thought has with one cut reached the joint, & in a moment more the joint is out of the socket and the entire limb lies with the pile of others in that bloody corner. He recovers from the effect of the ether and lies, very pale & feeble. The Dr tells me to take his name & see what message he may have for his friends for he will not live long. I bend over him and my lips refuse to speak. tis hard to tell him he must die. scarcely restraining my own feelings, I look into his clear, fine eyes, and say, "What do you think of death?" With a riveted gaze on me, he replies as though he had no expectation of living-- "I am not afraid of death--why! do you think I am dying?" I told him he could not live long-- "Well" said he, "I have no fear, my home is in heaven. I have been a Christian sometime" He was calmer than I. He could feel the chill of the dark waters without fear. Calm, peaceful ready to go, giving proof of the value of our blessed gospel hope. A man sitting by his side who proved to be his brother than pulled out a large sized testament and said, "I read this to him." Several times after I passed his bed, I saw that Book and that brother and that dying man having sweet consolations over its pages. He died soon after our arrival at St Louis--

In striking contrast to this man was that of another lying opposite. He was shot in the side. When I first noticed him, he was delirious and I could not reach his mind. He had been a gambler in the Camps and now was muttering many gambling phrases. In fearful agony he was tossing and rolling about, clawing the blankets, clenching his fists, while his piercing cries and groans rang through the cabin. Men, as they heard it raised

their heads and sank back with a sigh while one of them said to me--"that is the end of a gambler." A younger brother attended him, held his hands, wiped the foam from his mouth & kept him on his cot. After hours of this dying misery his soul went to appear before God. His poor brother wept bitterly. I tried to comfort him and told what Jesus was worth in such times. he said, "I am not a Christian either" do you want to be" I asked. "Yes" he replied. I gave him a tract called the "Way of life." He felt there was nothing to hope for in his brother's death and then as he looked down upon him he said, "he was so good to me," & burst into a flood of tears. At night he came to me and said, "the men of the Boat say the body shant be on the deck through the night & if I dont take it away they will throw it overboard." I told him they dared not do it, but the poor boy watched it all that long night. In one of the State rooms I found an elderly man by the name of Butler from Iowa----he had left a family of seven children to fight for his country; he was dangerously wounded in the side, & shot through the lungs; he suffered greatly, breathed and spoke with difficulty. I told him he could not live. He would not believe it, and said he should get well after reaching home. He, at first gave me to understand that he was a praying man, but afterwards said he sometimes would swear when provoked--had never been a very bad man, tried to do his duty &c. I tried to convince him of his error in holding fast to his own righteousness, but I failed and he told me we should always differ in our views of religion. He was always anxious to talk with me, but I left him at last in error and danger, lured to fatal security by his hope of recovery and his own good works as necessary to salvation. I saw it hurt him to talk much and he told me he was in too much pain & suffering to attend to these matters. Poor man--he never reached home but died at the St Louis hospital and his soul as gone to its a/c. with God.

In another room lay a young man, moaning in pain over a dangerous wound in his thigh. I asked him if he was prepared to die. "No!" he answered quickly and then started up and said "Am I going to die." I told him I could not tell how long he might live, but it was quite time he was ready. "Oh, I am too wicked," said he. "I used once to go to prayer meeting, but I am now a great backslider." I asked him if he prayed now. "I prayed when I was shot" "Do you want to be a Christian?" I asked. "I can't be one" he answered. "Do you want your sins pardoned?" I asked. "God wont do it now" he replied. Said I "Will you give yourself up to Jesus now, and ask him to save you or do anything with you that he wills?" He answered with emphasis, "I will live for Him & begin a new life if he will let me get well." "You must make no conditions," I said, "but put your wicked heart at His feet, give your will up to God's and begin now" Said he "When I get well I can think & do better, but now I am in so much pain, that I can neither think or pray. I warned him & repeated verses to him & before I left him, he had solemnly promised me he would earnestly seek God & be reconciled to him. These opportunities for such conversations

were rare. it could only be here and there a word, amid the calls and wants of the sufferers. One [sic] the floor in one part of the saloon lay a young man Twenty one years of age, in whom I became greatly interested. He had a painful wound in his leg and though suffering greatly, exhibited heroic fortitude. He said he went forth to do his duty and he had rather have lost his leg than not to have been in that battle. As he lay sometimes moaning in pain, I tried to do something to make him comfortable. "Oh!" said he "I wish I had my dear mother here, she dont know that I am hurt; if I should die will you write and tell her, I die a Christian. I have no fear of death." I told him how glad I was to hear him say that. He replied, "I did not wait till now before preparing for death. It is but a short way to Heaven." After this he would beckon me to come and talk with him & said it did him good to see another Christian. There were many other cases of interest, who were very near the "River of death," some prepared and some not; some afraid and some resting on self righteousness & a hope of recovery. You could tell the Christian sufferers by their looks and many could be seen reading their Testaments with great comfort. The day wears on, the clouds are gone, the rain over and the hot sun makes our close, sick cabin very uncomfortable, & the smell very unpleasant. I notice the men outside are more cheerful and look brighter, while those within complain of thirst & the heat. We serve them our last lemonade just before tea.

In the evening our kind hearted Surgeon, Dr Smith calls us together among the wounded in the Cabin and we hold a prayer meeting. Earnest prayers ascend for Our Father's blessing on our sad company, earnest words fall on quick, attentive ears! the blessed words of Gospel truth are drank in by many eager hearts. It is an impressive scene. What an audience of hearers. What a place for prayer. We close our meeting with singing that beautiful hymn "I would not live away" with the chorus, "home, Sweet home" and as it was sung, wet eyes turned away from the gaze of others on more than one bed of pain. Another night wears away but ere it goes, another soul passes away from time into eternity. This is the fifth death on the passage. Early in the morning we arrive at St Louis.

We parted with our little drummer boy, soon after arriving here; he had been the faithful nurse of five of the men and had been so true and so gentle, that we all loved him. He had escaped the vices of the Camp! he told me he had kept his promise given his mother, not to swear, or do wrong, and, said he "I would not do such things for anything, you could give me. The Col of his Regiment came on board and as soon as he saw him, he clasped him in his arms and kissed him, & took him away. We waited most all day, before they began to remove the wounded, and in the meantime were visited by many ladies from the "Ladies Union Aid," who with their delicacies, kind words & sympathies did our poor men great good. It seemed like parting with brothers, as these men bade me good bye, with their tight grasp of the hand and their thanks and "God bless you, sir." I felt I was more than paid for my work. Dr Smith proposed I should return to Pittsburg and gave me a pass, with my associates, en-

dorsed by the Medical director of St Louis, and so we waited a day or more in the city for a return boat. At last we started back on Wednesday P. M. on the Louisiana! With the swift current of the Miss River we reached Cairo the next morning in a drenching rain. Learning while on our way down that all the wounded had arrived and that there was no prospect of an early return if we went up to Pittsburg we determined to leave the Boat and return home. We remained all the day and night in this unpleasant place, passing our time at the Sanitary Rooms and among the soldiers & officers about the levell & the St Charles Hotel. While coming down on the Louisiana, I noticed a soldier, who was returning from his duties to the wounded, to his Reg at Pittsburg, sitting by himself reading a pocket Testament. I said to him "I trust you are a Christian and love that book." He answered, "Yes, I try to be one and my happiest moments are when I can get alone and read these precious words." I asked how he got along in Camp life, in maintaining his Christian profession. He said it was hard to live as he ought and sometimes he was troubled & in the dark, fearing he was not a Christian. I told him of the faithfulness of Jesus, who knew his every trial, and who with unchangable love would never leave, nor forsake him, and as I talked to him of that "Friend, who sticketh closer than a brother" he wept and said, "You are the first stranger that has spoken to me of these good things and your words revive me and I feel better." He then told me of his part in the battle and said he belonged to Gen Buell's division; that on Sunday they marched many long weary miles, crossed the River, marched onto the battlefield at midnight; were halted in a ravine, where they stood nearly knee deep in mud till early daylight when they went into action; while halted in the mud, it rained incessantly and they had neither overcoats nor knapsacks with them. He covered his gun with his body to keep it dry and then fell asleep. He feared he should tremble when under fire, but, said he, "I was as cool as I am now, loading & firing 40 rounds while my comrades fell all around me. I felt that God was with me & He was." I put into this soldiers hands, the books & papers I intended to distribute myself and bade him "God Speed." Such are some of the soldiers that are fighting for us. At daybreak of Friday we took the train for Chicago, creeping cautiously along over two miles of track covered with water which was fast making the road impassable. We had a long train full of wounded & sick soldiers, well enough to travel home, on their way to their friends. I distributed tracts among them & conversed with some. Oh how wide, how ripe the harvest for gathering souls to Jesus. We reached Chicago at 11.30 Friday evening, well worn out, & glad to rest.

[After reading the foregoing, one wonders how active the Anglican Church was on the battle fields and in the military hospitals. The editor would like to know of the existence of Anglican diaries, South or North!]

The following rare single sheets, many of which circulated in the American colonies, served to disseminate news, advance political propaganda, advertise businesses and promote piety. A study of them will prove rewarding to the historian. Our selection, from photographs in the Archives of the Diocese of Connecticut, was made from originals in the Society of the Antiquaries of London.



The Copy of an Act for the abolishing and taking away of all Arch-Bishops, Bishops, Chancellours, Commissaries, Deanes, Deacons and Chapiters, Arch-deacons, and Prebendaries, Canons, and all other Vnder-Officers out of the Church of England.



Hereas the government of the Church of *England* by Arch-Bishops, Bishops, Chancellours and Commissaries, Deanes, Arch-Deacons, and other their Ecclesiasticall Officers hath been found by long experience, to be a great impediment to the perfect reformation and growth of Religion, and verie prejudiciall to the civill government of this Kingdome. Be it therefore enacted by the Kings Most Excellent Majestie, the Lords and Commons assembled in this present *Parliament*, and by the authoritie of the same; That from henceforth there shall be no Arch-Bishops, Bishops, Chancellours, or Commissaries of any Bishops, Deanes, Deacons, or Chapiters, Arch-Deacons, Prebendaries, Chaunters, Canons, or pettie Canons, or any other their Officers within this Church or Kingdome; And everie person that shall hereafter use or exercise any power or jurisdiction, Office or Authoritie Ecclesiasticall or civill, by colour of any such name, title, or dignitie, office, or jurisdiction, to incur the penaltie and forfeiture contained in the Act of provision of *Premunire*, made in the 16. of R. 2. And that all Acts hereafter done by any such Arch-Bishops, Bishops, their Chancellours and Commissaries, Deanes or Chapiters, Arch-Deacons, Prebendaries, Canons, pettie Canons, or any other Officers, by colour of any of their dignities or offices aforesaid, shall be meerly voyd and of none effect in Law, any Statute or Ordinance heretofore made to the contrarie notwithstanding.

And that all Mannours, Lands, Rectories, Improvements, Houses, Rents, Services, and other Hereditaments whatsoever of the said Arch-Bishops, Bishops, Deanes, Deacons and Chapiters, Arch-Deacons, Prebendaries, Canons, and pettie Canons, which they or any of them have in the right of the said Churches and Dignities, shall be disposed and ordered of in such manner and forme as the Kings Most Excellent Majestie, the Lords temporall and Commons of the *Parliament* shall appoint.

And be it further enacted by the Authoritie of *Parliament* aforesaid; That all Ecclesiasticall jurisdiction fit to be exercised in the Church and Kingdome of England, shall be committed to such a number of persons and in such manner, as by this present *Parliament* shall be appointed.

A PERPETVALL KALENDER.

The day Artificiall is 12 howres.
The day Naturall is 24. howres.
60. minutes maketh an howre.

The Iewes do count 12. howres in a day thus.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
They count out 12. howres in a day thus:
7. 8. 9. 10. 11. 12. 1. 2. 3. 4. 5. 6.

In every yere there is 6.000. howres whiche
doe make every 4. yere leape yere, whiche
containeth 366. Dayes.

The yeres from the creatio of the world,
From the creatio unto the floode. 1656
From the flood to Noyses is. 797.
From Noyses to Christ is 1514.
From Christ to this yere is 1577.
Summa totalis 5544.

The supputatio of the yere of our Lorde
God in this our Church of Englande, begin
neth the 25. day of March: the same day sup
posed to be the first day upon the whiche the
world was created, & the day whē Christ was
conceined in the wombe of the virgin Mary

A yere containeth
In monthes .12.
In weekes .52.
In dayes 365.
In howres .8766.
In min. 525960.

Every dayes of al
wayes beguine the
first day of Iulye,
and they doe ende
the .17. day of Au
gust.

The yere is divided into foure parts, viz. the Winter, the Spring time, the Summer, and the fall of y^e Leafe. The winter begin
neth the 8. of November, and endeth the 8. of February: Spring time beginneth the 8. of February, and doth continue to the 8. of
May. Summer doth begin the 8. of May, and endeth the 8. of August. The fall of the leafe beginneth the 8. day of August, and
doth ende the 8. day of February.

The 11. day of June is longest in the yere:
And the 12. of December shortest doth appere.

The 1. of March, & September the thirtene:
The day and night in howres are most euen.

Thirtie daies hath September,
April, June, and November.

At the ende of every 29 dayes and a halfe, we haue the new moone: the yere of the moone is
354. daies, & is made iust with the yere of the Sun, which is 365. daies & a quarter, by addinge to
the Epact, which is 11. dayes .3. howres.

February hath .28. alone,
And al the rest thirtie and one.

Easter day is ever the first Sunday after the full Moone, which cometh betwene the 22. of March, and the 25. of Aprill: by which
the rest, called moueable feasts, be knowe. As the first Sunday in Lent, fyve weeks before Easter. Rogatio Sunday. 5. weeks after
Ascension day the Thursday following: And Whitsunday. 7. weeks from Easter day. And Trinitie Sunday, the next Sunday after.

Hilary Terme beginneth the 23. of January (if it be not Son
day) and endeth the 12. of February. And hath 4. returnes.

Easter Terme beginneth 17. dayes after Easter: and endeth
the Monday before Whitsunday: and hath .5. returnes.

Trinitie Terme beginneth the Fryday after Trinitie Sunday,
and endeth the Wednesday fortnight after, and hath 4. returnes.

Michaelmas Terme beginneth the .9. of October (if it be not
Sunday) & endeth the 28. of November, and hath 8. returnes.

The Chequer dooth open .8. dayes before any Terme, except Trinitie Terme: then it openeth .4. dayes before.

| A Feast all day for every
month. | Item the names of the yere,
with theyr length. | The length of the day,
and night. | Dayes of the moone,
for the use of the pag. |
|-------------------------------------|---|--|--|
| Twelve daye, the fyrte of | January. | 31. the day is 7. howres 52. minutes.
the night is 16. howres 8. minutes. | 1. 17. |
| Candlemas daye, the 2. of | Februarie. | 28. the day is 9. howres 33. minutes.
the night is 14. howres 26. min. | 2. 18. |
| Our Ladye daye, the 25. of | Marche. | 31. the day is 11. howres 22. minutes.
the night is 12. howres 38. mi. | 3. 19. |
| S. Paches day, the 25. of | Aprill. | 30. the day is 13. howres 34. minutes.
the night is 10. howres 26. min. | 4. 20. |
| Phillip & Jacob, the 1. of | May. | 31. the day is 15. howres 16. minutes.
the night 8. howres 44. minutes. | 5. 21. |
| Midsummer daye, the 24. of | June. | 30. the day is 16. howres 23. minutes.
the night is 7. howres 37. min. | 6. 22. |
| S. James day, the 25. of | Iulye. | 31. the day is 15. howres 59. minutes.
the night is 8. howres & 1. minute | 7. 23. |
| S. Bartholomew, the 24. of | August. | 31. the day is 14. howres 33. min.
the night is 9. howres 27. min. | 8. 24. |
| Saint Michael, the 29. of | September. | 30. the day is 12. howres 37. min.
the night 11 howres 23. minutes. | 9. 25. |
| S. Andrew day, the 28. of | October. | 31. the day is 10. howres 46. minutes.
the night is 13. howres 24. min. | 10. 26. |
| All Saintes, the 1. daye of | November | 30. the day is 8. howres 52. minutes.
the night is 15. howres 6. minutes | 11. 27. |
| Christmas daye, the 25. of | December. | 31. the day is 7. howres 38. minutes.
the night is 16. howres 22. min. | 12. 28. |
| | | | 13. 29. |
| | | | 14. 30. |
| | | | 15. 31. |
| | | | 16. 31. |

Continued on next page.

A short summe of the Regiment of this Isle since the flood, gathered out of the comendable travaile of others.

O Hundredth yeares after the flood, Noah descended the earth amongst his 3. sonnes: to Shem he gave Asia; to Ham he gave Africa, and to Iapheth he gave Europa, whereof Englande is a parcel, which was inhabited. 200. yeares after the flood, by Samogion was good, for they learned it of Noah. After that time came in Albion, to whom cursed Ham was great grandfather, who subdued the Samogites, & called his land Albion, which was so called. 595. yeares. The Religion in that time was idolatrous. 1116. yeares. before the birth of Christ, came in Brut, & conquered the land, which after that time was called Britaine. 1246. yeares. Their Religion was Paganisme, worshipping of Saturne, Jupiter, and Mars, in stead of the living God. The first foundation of Christian faith was laid here in Britaine, in the yeare of our Lord God 63. by Ioseph of Aramathia. This was the first province that generally receiued the Gospel in anno. 180. in the time of king Lucius, a Britaine. It remained in this land about. 200. yeares, until the Saxons conquered the land, and compelled the Brittaines with the Gospel to flee into Wales, & placed Paganisme here againe, for 143. yeares. In the time of the Saxons came Austine the Monk from Rome, in anno 596. to preach the Gospel, whiche was corrupted with superstitious ceremonies of that Romish See. He landed at the Ile of Thanet in Kent, where he converted and baptised King Ethelbert, being king there, with a great number of Saxons. Since which time, the people of this land haue bin baptised, confessing the name of the Father, the Son, and the holy Ghost, but better degenerating from that true sinceritie of the Christian faith, which they outwardly professed, until such time as King Henry the eight (by the wil of God) abolished out of this Realme the diuerse power of that Antichrist of Rome, reduced the Scriptures to the knowledge of the vulgar tongue, and redressed the state of the Church and religion. This land was called Britayn: until such time as King Egbert a Saxon, about the yere of our Lord God 830. commanded the land to be called England, & the people Englishmen. It hath bin invaded since Christs time, by five sundry nations: first by the Romaines, who came in with Iulius Cesar 54. yeares before the birth of Christ: Secondly, by the Picts, who came in anno 87. Thirdly by the Saxons, who came in anno 449. Fourthly by the Danes, who came in anno 791. And fifthly, by the Normans, who came in with William the Conqueror, in anno 1067. Since which time, there hath reigned in Englaunde 21. Kinges, and 1. Queene, to the yeare of our Lorde God 1558. In the which yeare our most gracious Queene Elizabeth beganne her prosperous raigne, which God graunt to be long amongst vs, to Gods glory, her. And here I will take my comfort, and the profit of this our common wealth Amen.

Take this as a remembrance, not for no other cause: It seems not the gift, but the good will of Dawse.

Imprinted at London, nigh the three Tanes in the Vintree, by Thomas Dawson.

For the Alderman of the Warde.

¶ Meanes deuised for better execution of the Statute for reliefe of the poore, and redressing the disorders of persons vagarant and begging in the Citie of London.



That euery Constable or his deputie alway attending in the parish, shal continually from tyme to tyme make it known to the Surueyor hereafter mentioned in what place such Constable or his deputie shall bee vpon any occasion ready to be found.

Item, that the inhabitantes of euery parish, at a vestrie or assembly to be holden euery sonday, shall euery Sonday wekely, appointe for the whole seuen dayes next followyng, of a for euery parish in his warde, one or mo surueyors for euery day, according to the quantitie of the parsh, the same surueyors to be chosen of the honest inhabitantes of the parish.

Item, the same choise of Surueyors shall be euery sonday also signified by writting to euery person so chosen, and also to the Constable or his deputie, together with the day that such surueyor is appointed to attend.

Continued on next page.

Item, every such Surueyor shall by himselfe or his Deputie every such day for which he is appoynted, attend in some conuenient place or places of the parish where he thinketh best for that purpose, to see if any persones shalbe found vagarant in that parish contrary to the statute.

Item, the Surueyor finding any such person vagarant, shall forthwith geue notice thereof to the Constable or his deputie.

Item, the Constable or his deputie hauing such notice, or himselfe espying any such person vagarant, shall apprehend such vagarant, and conuey the same to the next Constable, according to the forme of the statute, and so to be conueyed from Constable to Constable, to such place as they are to be sent by the statute.

Item, that every Constable make his ordinary betwes, and do all other thinges according to the statute.

Item, that every Constable with one Churchwarden at the least, & the bedle attending on them once in every xiiii. dayes at the least, viewe all the houses of poore persons in allies and such like, and there search if any new inmates be receiued, or any new tenants not able to liue without burdening the parish, or any poore that by the statute are to be sent to other places, and thereof every second Saturday at the furthest or oftener upon occasion, to giue certificate in wryting to the Alderman or his deputie.

Item, that every person chosen Surueyor, or appointed to any charge by these ordinances, and refusing or failing to do his dutie therein, shall be committed to warde by the Alderman or his deputie.

Item, that there be conuenient cages for committing of vnruly vagarantes in every warde.

Item, that conuenient order and punishment be provided for such watermen as shall transport vagarants from Southwarke, Lambeth, and such places.

Imprinted at London by Iohn Deye.



¶ The generall History of Virginia, the Somer Iles, and New England, with the names of the Aduenturers, and their aduentures. Also a Catalogue of their names who were the first Treasurers heere, and planters and Gouvernours there; and how they haue yeerely succeeded, from their first beginning 1584. to this present 1623. with the procee-

dings of these feuerall Colonies , and the accidents that befell them in all their iourneys and discoueries, with the Mappes and descriptions of those countries, commodities, people, gouernment, customes, and Religion yet knowne, for the generall good of all them who belong to those Plantations and all their posterities.

Discouered, obserued, or collected by Captaine IO. SMITH
*sometime Gouvernour of Virginia, and Admirall of
 New England.*

The Introduction.

Anno Dom.

- 1170 **T**He first voyage to the New world now called *America*.
 1488 The first voyage to that part thereof, now called the West Indies, by *Christopher Columbus*.
 1495 The first voyage to that part, called *Florida* and *Norumbega*, by *John Cabot*.
 1576 The first voyage of *Sir Martin Frobisher*, to *Meta Incognita*.
 1583 The aduentures of *Sir Humphrey Gilbert*, vpon this coast.

The Contents of the History.
 The first Booke,

- 1534 **C**aptaine *Amides* sent to discover the coast of *Florida*, by *Sir Walter Raleigh* and his associates.
 1585 *Sir Richard Grenull*, sent to that place. they discovered, called the country *Virginia*, and left 108. there for a plantation. Their names; their first entertainment & the Kings treachery, the discovery of the riuer *Moratucke* and *Chawonke*. Also of the Isles & country, & ten saluages slaine, what commodities, victuals, fruits, beasts, fishes, & foules they found; The saluages religion & beleife, how the world was made, how man was made, how they vse their gods, and whither they goe after death. The subtilty of their priests, the peoples simplicity; & their desire of saluatiō. A wonderfull accident, & their strange opinions: how *Sir Fra. Drake* brought them all for England againe the same yeere.
 1586 A supply sent to them though they were gone, yet 50. men more were left in the country, and their accidents.
 1587 115. More were sent to supply them, by Master *White*, the Saluages slew the 50. and *White* returned.
 1589 *White* sent againe to releue the 115. not finding any of them, returned for England: his obseruations, and accidents. This is in the height of 35, 36, and 37.

- 1602 A discovery by Captaine *Gosnell* of *Elizabeths* Isles, in the height of 39. with his obseruations, and relations.
 1603 The obseruations, and relations of Captaine *Martin Pring* vpon the same coast, and his returne.
 1605 The discovery of Captaine *Weymouth* in 44. his obseruations, relations, and returne.

The second Booke.

- H**OW a new commission was obtained, and the country diuided into two Colonies, viz. the first and the second.
 1606 The discoveries, obseruations, and relations of Captaine *Smith* in the degrees 37, 38, and 39. which is the country we now call *Virginia*. The description of the *Chisapeack* bay and the 7. nauigable riuers, that fall into it, & 39. feuerall kings that possesse the. Also of the temperature, the mountaines, rockes, foyle, valleys, plaines, woodes, fruits, gums, berries, hearbs, rootes, beasts, birds, fishes and foules. How they diuide the yeere, prepare the ground, dresse their meates, and the commodities naturally that are, or may bee had by industry. Their numbers. A description of the people, their constitutiōs, dispositions, attire, ornaments, buildings, lodgings. How they vse their children, strike fire, make their bowes and arrowes, kniues, swordes, and targets, boats, spin, & hunt, Their consultations, maner of battell, musicke, entertainment, trade, physicke, chyrurgie and charmes, their gods. Ordinary and extraordinary, burials, temples, priests, ornaments, solemnities, coniurations, alters, sacrifice, blacke boyes, and resurrection. A description of their Emperour his attendants, watch, treasure, wiues, successours, authority, tenure of lands, and maner of punishment: with the estate and condition of 8. other feuerall nations adioyning to them.

The

St. Saiuour of Southvuarke.

A rate of duties belonging to the Corporation of the

Churchwardens of the Parish of St. Saiuour of Southwarke, in the County of Surrye, aswell in the right of the said Corporation, as also in respect of their title to the Rectory of the said Parish, agreed vpon by the generall consent of the whole vestry, and confirmed by the Ordinary of this place, in Anno Domini 1613. As followeth, *Viz.*

Marriages with licence.

In primis, It is ordered and agreed that the Churchwardens shal haue for every couple that shal bee married with licence. viii. d.
 And for the seruice of a Minister — iiij. s.
 And for the seruice of a Clarke — xiiij. d.
 And for the seruice of a Sexton — vij. d.
 Summe b. s. iiii. d.

Marriages without licence.

Item that every couple married without licence in the accustomed time of marriage shall pay to the Churchwardens — iij. d.
 Item for the seruice of a Minister — xiiij. d.
 Item for the seruice of a Clarke — viij. d.
 Item for the seruice of a Sexton — iij. d.
 Summe ij. s. vj. d.

Marriages without licence at extraordinary times.

Item every couple married at extraordinary times shall pay to the Churchwardens — vj. d.
 For the seruice of a minister — xx. d.
 And for the seruice of a Clarke — x. d.
 And for the seruice of a sexton — iij. d.
 Summe ij. s. iij. d.

Offerings at weddings.

And for the third hearted cloth — iij. d.
 And for the worst cloth — ij. d.
 And for the seruice of a Minister if he fetch the corps — xvi. d.
 But if he fetch not the corps — viij. d.
 And for the seruice of a Clarke if he fetch the corps — xii. d.
 If he fetch it not — vi. d.
 And for the seruice of a Sexton if he fetch the corps — viii. d.
 If he fetch not the corps — iiii. d.
 The grauemaker — xvi. d.
 The conducter — iiii. d.
 The foure beaers whether they beate the corps or not, so they giue attendance — xvi. d.

Burials in the Chauncel.

Item for the ground for every man or woman buried in the chauncell with a knel or without the churchwardens shall haue — xxvi. s. viii. d.
 And for the seruices of a Minister and rest of the officers as abouesaid.

Burials of strangers.

Item for the burial of strangers the Churchwardens shall haue double duties, and every other officer double also.

Burials of children in the Church.

Item for every childe buried in the Church being under the age of twelue yeres, the — vi. s. viii. d.

For the ministers seruice if he fetch the corps. — viii. d.
 If he fetch it not — iiii. d.
 For the clarkes seruice if he fetch the corps — viii. d.
 If he fetch it not — iiii. d.
 For the Sertons seruice if he fetch the corps — iiii. d.
 If he fetch it not — ii. d.
 The grauemaker if there be a coffin — iiii. d.
 If no coffin — ii. d.

Burials in the Colledge Churchyard of man or woman.

For the ground if there be a coffin. — xii. d.
 If no coffin — viii. d.
 For the Ministers seruice if he fetch the corps. — xij. d.
 If he fetch it not — viii. d.
 For the Clarkes seruice if he fetch the corps. — viii. d.
 If he fetch it not — iiii. d.
 For the Sertons seruice if he fetch the corps — vi. d.
 If he fetch it not — iiii. d.
 The grauemaker if there be a coffin — viii. d.
 If no coffin — iiii. d.
 The foure beaers as abouesaid.
 For the cloatres as abouesaid.

Burials in the Colledge Churchyard of a childe.

For the ground if there be a coffin — iiii. d.
 If no coffin — ii. d.
 For the Ministers seruice and other officers as abouesaid in the other Church.

Item that the Churchwardens } xij. d
 shal haue for euery offering } nihil
 And for the Minister } nihil
 And for the Clarke } ij. d
 And for the Sexton } ij. d
 And for the conductor } Summe xvj. d

Marriage of women out of
 the Parish.
 For those women that shal be marri-
 ed out of the parish and did dwell in the
 parish the Churchwardens shal haue
 as about said.
 For the seruice of a minister as about said
 For the seruice of a Clarke as about said
 For the seruice of a Sexton as about said

Certificat of banes asked.
 The Churchwardens shal
 haue for the seruice of a minister } xij. d
 for euery certificate shal make
 of the bandes asked
 Chrifams.
 For euery Chrifam the Church- } j. d
 wardens shal haue }

Churchings.
 Item that the Churchwardens } v. d
 shal haue at euery Churching }
 And for the seruice of a Minister } ij. d
 And for the seruice of a Clarke } ij. d
 And for the seruice of a Sexton } nihil

Burials in the Church.
 Item that the Churchwardens
 shal haue for the ground for eue-
 ry man or woman that shal bee
 buried in the church, with an af-
 ternoones knell, or without it } xx. s
 And for the best blacke cloth } xij. d
 And for the second blacke cloth } viij. d

churchwardens shal haue — }
 In the chauncell } x. s
 For the seruice of a Minister if he } xii. d
 fetch the corpes }
 If he fetch it not } viij. d
 For the seruice of a Clarke if he } viij. d
 fetch the corpes }
 If he fetch it not } vi. d
 For the seruice of a Sexton if he } vi. d
 fetch the corpes }
 If he fetch it not } iiii. d
 The graue maker } xii. d
 For such as shal die in this parish and
 be buried in an other parish, shal be pa. d
 such like duties to this parish as if hee or
 she had been buried here in like manner,
 Burials in any Churchyard next
 the Church.

Item the Churchwardens shal
 haue for the ground for euery man
 or woman that shal bee buried } ii. s
 with a coffin in any churchyard }
 next the church } xvi. d
 without a coffin } xii. d
 For the seruice of a Minister if he }
 fetch the corpes } viij. d
 If he fetch not the corpes } viij. d
 For the seruice of a Clarke if he }
 fetch the corpes } iiii. d
 If he fetch it not } vi. d
 For the seruice of a Sexton if he }
 fetch the corpes } iiii. d
 If he fetch it not } iiii. d
 The graue maker if there be a coffin. viij. d
 If no coffin } iiii. d
 The foure beares as afore said.
 For the clothes as afore said.

Burials of a childe in either of the said
 Churchyards next the Church.
 For the ground buried with a coffin. viij. d
 without a coffin } iiii. d

pardg.
 The Churchwardens duties for
 the Bels.
 For an afternoones knell with the
 great Bell, if the party bee not } iiii. s
 buried in the Church.
 For an hours knell with the Lady bell —
 For an hours knell with a lesser bell viij. d
 To the Sexton for an after- } iiii. s
 noones knell with the great bell }
 For an hours knell with the Lady bell —
 For an hours knell with a lesser bell iiii. d
 For the passing bell if it be with } xii. d
 the great Bell }
 With the Lady bell } viij. d
 With the lesser Bell } iiii. d
 To the Minister for euery child baptized
 Item the Clarke is to haue for registering
 Item, it is ordered that the graue maker
 shal make euery man and womans
 graue (if there be a coffin) five foot and
 an halfe deep if the ground will serue,
 if without a coffin, foure foot & a halfe.
 Euery childes graue with a coffin foure
 foot deepe, without a coffin three foot
 and a halfe.
 For burial of the poore of the Colledge
 and all other ordinary weckely penio-
 ners of the poore of this parish } nihil
 Sauing to the graue maker and bea-
 res two pence a peece.
 Item it is ordered that the Clarke shal
 make a bill of the charges of euery bu-
 riall, and shal deliuer the same bill to
 the party that is to pay the charges if
 it be demanded.
 Also it is ordered that the Clarke shal
 bring euery such Bill to one of the
 Churchwardes, to the end the Church-
 wardē may set his hand thereto, that so
 the party may knowe it to be a true bill.



A briefe note of the benefits that growe to this Realme, by the observation of Fish-daies: with a reason and cause wherefore the same in that behalfe made, is ordained. Very necessary to be placed in the houses of all men, specially common Vicualers.



Where before by the Queenes most excellent Majestie, of her clemencie and care corrected, for divers private benefits that might growe to her loving subjects, specially for the better maintenance of the Realme of this Realme, hath with the assent of the whole State of her Realme, caused to be made & published sundry Statutes Lawes and proclamations, for the execution of fish-daies, and observation of fish-daies, with great penalties to be laid on the offenders: What by the certain observation thereof, & whereunto (the said Statutes) might the more be incited and maintained. The common sort of people, notwithstanding the observation, to avoid the execution of the said Statutes, and to the punishment thereof, hath caused a great decay to fishery, whereby groweth much more great detriment to the common-weale of this Realme. For the better instruction thereof, for the benefit of the Realme, shall be provided: In this behalf the Statute is set downe the punishment appointed for the offenders, the circumstances that happen to the Realme by the said contempt, and the great benefit that might growe to the people by observation thereof, with the opinion that ought to be conceived in the eating of fish, at the daies and times prescribed, being hereby let to doe as hereafter followeth.

THE BRANCHES OF THE STATUTE

[In the first part of her Majesties most gracious raigne, it was ordained that it should not be lawfull for any person within this Realme, to eat any flesh upon any daies then usually observed as fish-daies, upon paine to for. cut thre pennes for every tyme he off. more, or suffer thre months imprisonment without baile or mainprize.

And every person within whose house any such offence shalbe done, being private and knowing thereof, and not effectually punishing or discharging the same to some publicke officer having authority to put him to for. cut such offence thre shillings, the said penalties being 3 gr. 4. and in any of poore estate favored by reason thereof, but the offence being unpunished, the Queenes Majestie of his great clemencie in the Parliament holden this 34. yere of his most gracious raigne, hath caused the statute to be but twentie shillings, and for him in whose house it is eaten, but 13. shillings four-pence, which being executed, will prove very damageable to the commons. In the twentie seventh yere of her highnesse raigne, it was further ordained and remaneth still in force, that no Tindaller, Clinker, Alehouse-keeper, Common-vicualer, Common-cooke, or Cartwright shall victual, upon any fish-day, other daies appointed to be fish-daies, or any day in time of Lent, any house of flesh be made, upon paine of for. cut of five pennes, and shall suffer ten daies imprisonment without baile mainprize, or remission, for every tyme so offending.

THE CAUSE AND REASON.

For as much as our Country is (for the most part) compassed with the Seas, and the great force for defence thereof, were God, is the Queenes Majesties Maile of ships: for maintenance and in reule of the law shalbe, this lawe is published, that by the certain expense of fish fishing and of other men might be the more ready and the better maintained, for that the said trade is the chiefest flourish. not only for the bringing up of youth merite for ship, pig, but great numbers of ships therein are dyled, furnished with victual, sent thither, men at all times in readiness for his Majesties service in those affairs.

The second cause, for that many Townes and Villages upon the Sea coasts, are of late yeres wonderfully depopulated, which in times past were replenished, not only with fish-men, and great store of shipping, but sundry other Artificers: as Shipwrights, Smiths, Rope-makers, Cart-makers, and so on.

ures, Dealers, Carriers and Clerks of fish, maintained the up by buying. What they hereup againe might be reuoked, the want wherof, as, and hath become cause of great miseries of vile persons, with whom the Realme is greatly damaged: and this happened by reason of the vntertainy of the sale of fish, and the contempne wherby in eating of fish is corrupted.

Furthermore, it is to be considered, that the trade for: grasing of cattell through the vnlawfull expence of flesh, is so much increased, that many farme houses and villages, wherby were maintained great numbers of people, and by them the markets plentifully furnished with Come and other victuals, is now verily decayed & put down, for the seeking of grasing of Beestes and Swines onely, by means wherof, the people which in such places were maintained, are now onely made vagabond, but also, Churles, Roges, Thieves, Whores, and Rapous, Capons, Eggers, Thier, Cheffes, and such like things, doth become exceeding scarce and dear by want of their ware in those places, so that the poeple are now not cannot be serued as in times past it hath bene.

Many other things for consuetudinary heretofore might be spoken, as the great number of ships decayed, which hath become maintained by fishing, the vntail and commodities that fishing brought to this Realme, the cause that certain daies and times for expence of fish, must of necessity be obserued, growne by reason the prouision of fish for the peoples vert, much is certainly provided, wherof the gentle Reader shall be more at large instructed in a litle booke published to that effect, with sundry other arguments which for vntail is omitted, in hope the consideration hereof, will be sufficient to perswade such persons as esteeme more the benefite of their Country, than their own lill of appearance, setting before their eyes the feare of God in obedience to the law, and in such things as concerne the benefite of a Common-wealth, considering the power that he, and the powers (and he) that he, are ordained of God: in whole that resist these powers, resist the ordinance of God.

It is further to be considered, that there is no confidence to be made in the kinde or nature of the meat being flesh of fish, as in times past a feigned ceremonie shewen was, wherby the meat concerning it, was vntail to be eaten at any time, but the vse thereof is vnlawfull, being so holden to eat by the law, and having power and authority from God, and doone by consent of the whole estate for a Common-wealth, wherof obedience ought to be shewed, not for feare of punishment onely (as the law is) but for conscience sake, not euen in the meane of the day, but obedience to the law, a benefite to our Country & poore by reason: remembering that the 34. article beareth not the law for mens sake, but to take vengeance vpon them that doo euill. For the lawe saith further: He that will lue without feare of punishment in his own well, and so shall he haue payne for the same.

And altho with feare of punishment will not refuse such persons, as by affection conceived hath bene aduised from the expence of fish, and the obstruction of fishwives: yet the foresaid things considered, let obedience to their lawe and benefite to their Country, perswade them to vntail their accustomed lill for a small time, so shall they both see and feele the great benefites wherby growning and escape the punishment for the offence appointed: and for that the commodities may in some part more plainly appere, hereafter followeth an estimate of the Beestes that are killed and beetered for the Citie of London and Suburbs for a yeere, and what number of them might be spared in the said yeere by one mans assistance in a week by which also may be conuerted, what may be spared in the whole Realme.

An estimate what Beestes might be spared in a yeere in the Citie of London by one dayes abstinence in a week.

For in the yeere are fiftie weekes, for euery weeke seven daies, in all 365. The Lent with Friday and Sat. 133. fast-daies and 11. fast-daies, that is 58. fast-daies remaine in euery weeke, & the other actiuaunt fish daies, being collected together, amounte to 132. So in the yeere is more than fish daies.

So the week being 7. for the time of Lent, wherin no Beestes ought to be killed, } The same amounteth to 13300. Beestes.
and there remaineth but 45. weekes. Then let vs say there be three hoie Bulcheres, freemen, with
in the Citie, and euery Bulcher to kill weekly the one with the other, five Beestes apiece.

The freemen in the Suburbs, & such as come out of the Country to serue
the markets in the Citie, as it is credibly affirmed, kill and vntail in the Citie } So joining the Beestes beetered by the freemen & freemen together they amounte to 67500.
weekly, some times so many as the freemen, which amounteth to 54000.

If we will now know what number of Beestes might be spared in a yeere by one dayes abstinence in a weeke: let vs
say in the weeke are five daies actiuauntly serued with flesh, (for that Friday and Saturday by the lawe are daies of } And the fift part spared, by the fift daies abstinence,
abstinence.) wherof one day is when away, there resteth but foure: in like case, beetered the said 67500. into fift parts, is 13500.

3p this is not meant to be a more fish-daies should be ordered, than altho they are, but that Friday and Saturday might be in better sort obserued, for that flesh victuals on those
daies, in most places, are a commodity sold as on flesh daies, and there fore may well be accounted for the expence of one flesh-day: the best observation wherof, words shew the
necessitie of Beestes abstinence of more, besides those things sold by the Bulcheres, and other small Cartell, as Calues, Sheepe, and Lambs vntailable killed by the Butcher.

Scene and allowed by the most honorable priue Counsell, in the yeere of our Lord God, 1593. The 10. of March.

AT LONDON

Printed by Roger Wode dwelling in Fleetstreet ouer against
the Conduit at the signe of the Castle.

¶ A Dietarie.

Writtes published after the ordinance of Earles and Barons. Anno domini. 1315.



Forthward by the grace of God kyng of Englarde. 1c. To Schiriffes, Barons, Balliues of Framchiffes, greetynge. Forasmuch as we have heard and understanded the greuous complayntes of Archbishops, Bishops, Prelates, and Barons, touchynge great dearth of victuals in our Realme: The wherbyne from henceforth, that no wher shalld of anye seide, be sold for more then riiiii. s. for other grais thei shalld for more then xvi. s. a fat stalled Colwe at xii. s. another Colwe lesse than xii. s. a fat Spiggon come sed, of whose wood is well groben at x. d. another fat Spiggon thoyne at xii. d. a fat Spiggon of two yeres olde at xii. s. iii. d. a fat Goose at ii. d. ob. in the cite at iii. d. a fat Capon at ii. d. in the cite at i. d. ob. a fat Hen at i. d. in the cite at i. d. ob. Two Chickens at i. d. in the cite at i. d. ob. Four Pigeons i. d. in the cite three Pigeons i. d. Item riiiii. Egges a penny, in the cite x. Egges a penny. The wherbyne to all our Schiriffes and our other ministers whatsoeuer they be, that yf any person buy or sell any of the thynges abowe named, contrary to our ordinance aforesaide, that thei waite be forsaite, and our penaltie set vpon them accordynge to their default. Given at Westminster vnder our great scale the xiiii. day of March, the viii. yere of our reigne.

This writte was published in the Schiriffes countie in Lent, in the fealt of saint Agapetus the martyr.

Forasmuch as though to outrageous and unmeasurable seruices of meates and meates, the which great personages of our Realme at this tyme have made and bled to make, and yet do make and vse in their houses, and hereupon other meaner men of the same Realme, for whom it is not comenient to take vpon them such thynges, do endure and enforce them selues to counterfaite the great estates in doing such outrages, farther then their state requirith. And beydes this, because many idle persons vnder colour of mynistrelle, and going in messages, and other fained busines, haue ben and yet be receaued in other mens houses to meate and drynke, and be not therewith contented yf they be not largely conuoyted with gyfftes of the Lordes of the houses: many ylls are come to the sayde Realme, both to the appaynyng of the good health of mens bodies, and also to the destruction of the goodes of the Realme, and to the great decay and impouertisement of the sayde Realme. The wherlyng to restrayne suche outrageous enterpryses and solennes, and the ylls that myght chaunce therof, and to take them cleane away forsaite as we may, by the assent and aduise of our counsell, haue ordeyned that the fourme which foloweth be holden and kept touchynge the thynges abowe written. First, that the great Lordes of the Realme cause not to be serued in their houses aboue two courses of fleshe, of four kyndes of fleshe, that is to say, the one the other course double, without any more, sauyng that the Prelates, Earles, and Barons of the greater sort of the lande, may haue one meale betwene, of one sort of fleshe at their table yf they lyst. And likewise that they make vpon the sype day their serue of two courses in four kyndes of fleshe without any more, or one meale betwene of one kynde of fleshe yf they lyst, and that whosoever shalld do other wise be greuously punished by our officers. And lyke wise that to the houses of Prelates, Earles, and Barons, none resoit to meate and drynke, but the be a mynistrel, and of these mynstrels, that there come none except it be three or four mynstrels of honour at the most in one day, but the be desired of the lord of the house. And to the houses of meaner men, that none come but the be desired, and that such as shall come so, holde them selues contented with meate and drynke, and with such carouse as the maister of the house lyst thei vse vnto them of his owne good wyll, without their asking of any thyng. And yf any one do agaynst this ordinance, at the first tyme he to lose his mynistrelle, and at the seconde tyme to forswear his craft, and neuer to be receaued for a mynistrel in any house. A wherby that no messenger, nor curtour, come to any house to eat and drynke, yf he be yung not his maisters male, or haue some

certaine message to do to the maister of the house. And concerning Archers and other idle men, that none come there vntlesse he be desired of the maister. And two souldyrs vnder payne of our greuous souldiours, that no man receaue them to meate and drynke contrary to the fourme of this ordinance. And therfore we commaunde you, and earnestly enioyne you, that you cause the thinges abovesayde to be published, in Cities, Townes, market Townes, and other places within your Diocess, where you shall see it meete to be done, and the same earnestly to be kept vpon the paynes aforesayde. Given at Langley the vi. day of August, in the ix. yere of our reigne.

Christus.

As it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man. They were eating and drynking &c. vntill vnto the same day that Noe entred into the Arche, and destroyed them all. Likewise in the dayes of Lot, they were eating and drynking &c. But the same day that Lot went out of Sodome, it rained with fire and brimstone from heauen and destroyed them all: Euen thus shall it be in the day when the Sonne of man shall appeare.

Constitutio Thome Cranmerij Archiepiscopi, & aliorum fratrum suorum.

In the yere of our Lord. 39. D. xli. it was agreed and condescended vpon, aswel by the common consent of both Churchbishops and most part of the Bishops within this realme of Englands, as also of diuers graue men at that tyme, both Deanes & Archdeacons, the fare at their tables to be thus moderated.

First, that Churchbishop should neuer excede. vi. diuers kindes of fishe, or. vi. of fische on the fische dayes, the Bishop not to excede. v. the Deane & Archdeacon not above .iiii. and al other vnder that degree not above .iii. Provided also that the Archbishop myght haue of second dishes .iiii. the Bishop .iii. and al others vnder the degree of a Bishop but ii. As Custard, Tart, Frutter, Cheese, or Apples, Peares, or ii. of other kindes of fruites. Provided also, that if any of the inferior degree should excede at their table any Archbishop, Bishop, Deane, or Archdeacon, or any of the laitie of like degree, vidz. Duke, Marques, Earle, Viscount, Baron, Lorde, Knicht, they myght haue such provision as were meete and requisite for their degrees. Provided also, that no rate was limited in the receiving of any Ambassadors. It was also provided, that of the greater fishes or fowles, there should be but one in a dish, as Crane, Swane, Ducke, Partridge, Pheasant, and of lesse sortes but two, vidz. Capons two, Pheasantes two, Cornes two, Woodcocks two. Of lesse sortes, as of Partridges, the Archbishop .iii. the Bishop and other degrees vnder hym .ii. Of Blackbirds the Archbishop .vi. the Bishop .iiii. the other degrees .iii. Of Larks and Songes, and of that sort but .xii. It was also provided that whatsoeuer is spared by the eating of, or of the olde superstitious, should be yet be provided and spent in plaine meates for the relieuing of the poore. Memorandum that this order was kept for two or thre monethes, till by the disusing of certaine wylfull persons, it came to the olde excede.

Inter constitutiones legantinas, editas Londini, sub Anno. 1555.
Presidente Reginaldo Cardinali Polo, decret. 5.

The example of Iste is a certaine effectiuous wyse of preaching. Whereby all Bishops, & all other prelates of the Church, be monished and commaunded to lyue sobely, chaste, and godly, abstayning not only from all euill, but also from all shewe of euill: that their persons, houses, families, tables, simple mentes of house, may be worshipfully called a mirror: of modestie and frugalitie. Where vpon the use of precious and spake garments be forbidden them. At their table whatsoeuer good there be, shall be set no more then three kindes of meate, or at the most foure, which is in the respect of the qualitie of this tyme graunted by pardon and indulgence, rather than by allowance, besides fruite and banquetting dishes. As for their surmounting of their table, let it be reading of holy booke, and godly communication.

Cauete a crapula & ebrietate.

¶ Certaine wholesome Obseruations and

Rules for Inne-keepers, and also for their Guests, meet to be fixed vpon the wall of every Chamber in the house; but meant more specially for the good of

Mr. *Henry Hunter* and his wife, of *Smithfield*, his louing brother and sister, and of the Guests which vse their house.



E Reade of Inkeepers that they were of ancient time, as in *Ios. 2. Iudg. 19. verse. 2 I. 22.*
Our Sauour in the Gospel commendeth the vse of Innes. *Luke 10. ver. 34.* and brought to an Inne.
Yea Christ himselfe by his owne presence did sanctifie the vse of Innes by eating his passeouer there. *Mat. 26. 18.*

In *Acts 28.* there is expresse mention of an Inne with approbation and liking. They came to meet vs at the market of *Appius*, and at the three Taverns.

5 Common experience sheweth all men what vse there is of Innes for ease of Trauailers, that their bodies which are the members of Christ, and Temples of the holy ghost appointed to a glorious resurrection, may be refreshed after wearisome labour.

6 It must not be accounted a small matter to afford house roome, lodging, rest and food to the comforts of Gods children.

Rules for Innekeepers.

1. **T**Hough your house (as an Inne) bee open for all men to come vnto, yet account honest men your best guests: euer hold their company better then their roomes.

2 Amongst honest men, let such as be religious withal, be most welcome. The feet of the Saints are blessed, and often leaue blessings behind them, as we read of *Ioseph. Gen. 39. 4. 5.*

3. Of religious and godly men let faithfull Ministers haue heartiest intertainement. The feet of such as bring glad tidings of peace and good things, oh how beautiful are they. *Nem. 10.* Such as receive a Prophet in the name

of a Prophet shal haue a Prophets reward. *Mat.* 10. Be not so glad of your gain, as that you may pleasure such.

4 Because your guests be Gods children, and their bodies the members of Christ, let their vsage for meat, lodging, diet, and sleepe bee such as becomes such ; worthy personages , as bee heires with God, euen fellow heires. with Christ. *Rom.* 8.

5. In scruing and louing your guests, remember you do serue and loue God, who takes all as done to himselfe, which for his sake is done to his. *Mat.* 25. 34. 33. 36.

6. Content your selues with an honest gaine, so vsing your guests as they may haue an appetite to returne to you when they are gone from you.

7 Make choice of good seruants, such as know God and make conscience of their waies: for these are likeliest to be true, faithfull, diligent, and cheerefull in their seruice; also such will best please your best guests, and will not iustly offend your worst. Moreouer, God will cause your busines to prosper best in the hands of such.

8. Giue your seruants no euill example in word or deed, beare not with their lying, deceit, swearing, prophaning of the Sabbath, or wantonnes. Cause them to keepe the Lords day holy, going to the Church by turnes : examine them how they profit by Sermons; loue such seruants best, as most loue Gods word.

Rules for Guests.

1. **V**Se an Inne not as your owne house, but as an Inne; not to dwell in but to rest for such time as ye haue iust and needfull occasion and then to returne to your owne families.

2. Remember ye are in the world as in an Inne to tarry for a short space; and then to be gone hence.

3. At night when ye come to your Inne thanke God for your Preservation : next morning pray for a good Journey.

4. Eat and drinke for necessity and strength, and not for lust.

5. At table let your talke be powdred with the salt of heauenly wisdom, as your meat is seasoned with material and earthly salt.

6. Aboue all abhorre all oathes, cursing and blasphemy, for God will not hold him guiltlesse which taketh his name in vaine.



FINIS.

T.W.



Come ye Blessed, &c. O R. Come ye Cursed, &c.

A Diall of Direction to Doomes-day: denoting by the Seauen deadly Sins, seauen dangerous steps descendant to destruction; and by their contrary opposite vertues, the Seauenfold ladder ascending to everlasting Felicitie.

Humilitie.

Melt throbbing *Soule* into a flood of teares,
And humbly hang thy vows at Heavens eares;
Thy God will heare, without an angry frowne,
And raise thee up, as he hath cast thee downe,
Rip vp thy breast with sighes, breake heart in twaine,
Hee'll make amends, and salve it vp againe.
True, true indeed; for he that Heauen will win,
Must be both new without, and new within.

Love.

Love is the life of Vertue, and the fire
Which kindles motion in a good desire;
Shee is the Queene, whom here portrayd you see,
Dandling her pretty Infants on her knee;
Now what relation they have to the Mother,
The same wee have compar'd with one another:
If thus wee love, at length the God above,
Will guide our feete into the place of Love.

Patience.

Why should I seeke revenge, Ile rather die,
Then have my handes distaind with crueltie;
Rather then burnish in mine owne defence,
Let me bee blam'd for sheepish innocence:
In hope thus meane I to continue still,
And with their good, that shall desire my ill;
For well I know, *Forgiveness* and *bee Forgiveness*,
Is one sure path, will leade vs vnto Heaven.



Pride.

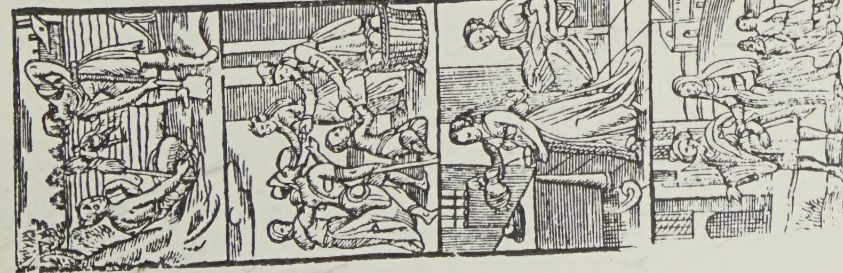
Pride, a bight-celestiall Angel-like Face
Adding a luster to the looking glasse;
Would *Venus* were alive, that I might prove
How farre I went beyond the Queene of Love;
My P.acock-painted lockes affirme the same,
Brighter then hers to whom *Leander* swame,
But stay, lockes head, and Peacocks loofe their feather,
Your Beauty, and your Glasse, may breake together.

Envie.

O How my soule's tormented when I see,
Honours attend on others, and flye mee!
I could ee'ne teare away my snakie twine,
For anger that those fortunes were not mine;
Well to bee it, thrive on; I must and will
Spit my contagious envie at you still.
Hell's hard at hand, peace; for a time thou'lt see,
Thousands shall pity, but none envie thee.

Wrath.

Can flesh and blood endure it? surely no,
I'll make you rue your faults or ere you go;
Your lift-up hands, and teares can doe no good,
Nought shall appeale my fury, but your blood:
I'll carue yee vp yee Scoundrels ioynt by ioynt,
And tosse your limbes vpon my daggers poynt.
Yet bee aduis'd, and learne this lesson well,
The blood of man will be reueng'd in hell.



Labour.
THe portion *Adam* left his sonnes was sweat,
 And through their Labour to procure their meate;
 E'ye then on those, that foolishly repine,
 To see vs worke, before we seeke to dine:
 Wee stand not idle, like a lump of lead,
 Wee plow, and sow, and so we get our bread.
 For true it is, when God shall see it best,
 Wee shall be brought into the place of rest.

Libertie.

Come, come, you hungry soules, take what you lack
 Food for your belly, rayment for your backe,
 Refresh your sinles with that which God hath lent vs,
 For what wee haue, wee must confesse is lent vs:
 To bee employd on you, and take't as free,
 As e'uer at the first it came to mee.
 And doe so fill, though the world ne'r regard thee,
 There's one about that sees, and will reward thee.

Temperance.

It is a noble thing, and worthy man,
 To slacke his power of doing what he can;
 This is true *Temperance*, to see and tast
 Gods creatures, neuer spending them in wast;
 This is the Ballance for the Soule and brayne,
 To reade, and drinke, and then to reade againe,
 No man can finde the way to Heauen reeling,
 It's straight, and low, and onely got by kneeling

Chastitie.

O Ne'sporlesse couple with your tender young,
 Fayre like the stock, from whence at first they sprong;
 Hie to the Temple, great Iehovahs place,
 There you may looke vpon him face to face;
 There you may reade, and heare, and pray, and sing,
 And warble out the playes of your King.
 For he that beares vnto this Church a loue,
 Shall bee a member of the Church aboute.

Siquith.

RAther then worke wee'le starue; now we are borne
 We must be kept, though we be kept in scorne;
 Let things goe how they will, what neede we care?
 Sleeping, and feeding in the open ayre:
 It is a blisse, what neede our wishes elime
 Farther than onely to the present tyme?
 Yet there's a world behind, and worth the thinking,
 Which will not be obtain'd by sloath and drinking.

Concousnesse.

Come let vs hugge sweete soule, yee heapes of wonder,
 Wee'le rather fry in hell, than part alunder:
 O glorious metall I fayre beyond the Sunne;
 That sett's, but thou rest'st it when day is done;
 Long mayst thou fire my coffers, and bee bright,
 To keepe thy master from eternall night.
 But let me tell you this: Bills, Bonds, and Leases,
 Will ne'r assure you of the place where peace is.

Drunkennesse.

Sit close good fellows, tumble downe the liquor,
 It makes the wir, and vnderstanding quicker,
 'Tis the direst physicke for the braine,
 To sit, and drinke, and pisse it out againe:
 Fill me a boule of *Nectar*, I'll beguine
 A health to him, that will this honour winne.
 And drinke thy fill, a time will come ere long,
 Thou shalt not haue a drop to coole thy tongue.

Lecherie.

Quickly let's snatch the pleasures of the bed,
 Embrace, and kisse, and cull a mayden-head;
 A fire runnes through my vaines, like *Ara* hot,
 Yet what it meets I'm sure it scorches not,
 Tye first and last; two is a number, one
 Must liue, and lye, and die, and all alone.
 Why lo? 'tis better goe to Heauen single,
 Then with the bellish multitude to mingle.

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- We vnder written thinke these ordinances meette and necessarie to be decreed and obserued.

David Lewes.
Thimmas Yale.
Robert Weston.
Thomas Hsuicke.

At the Starre Chamber the xxix. daie of Iune, Anno. 1566. and the viij. yeere.
of the Queenes Maiesties reigne.

Amb. Cane.
E. Rogers.
F. Knolles.
W. Cecil.

N. Bacon, C. S.
Winchester.
R. Leicester.
E. Clinton.

God preserve our most gracious Queen ELIZABETH.



